Into All the World

Junior Department of the Daily Vacation Bible School

Arthur Henry Limouze

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"Into All the World"

Prepared for use in the Junior Department of the Daily Vacation Bible School

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Projects for Girls

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Projects for Boys

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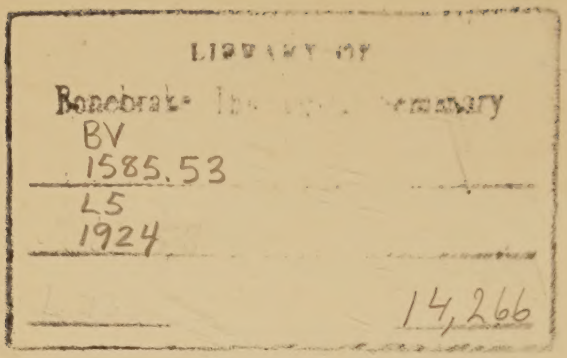
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Acknowledgment is hereby made to the many friends who coöperated in the preparation of this book; the noble missionaries who took time out of crowded lives to write greetings for some of the lessons; the Cleveland, Ohio, churches which tested the program herein offered; the teachers in obscure little towns of Ohio who also taught these stories; the good friends in our Foreign Missions Library and in the offices of our Board of Foreign Missions who spared no effort to assist in gathering together the most helpful suggestions, and the lovers of children who meet each year in the National Conference of Presbyterian Daily Vacation Bible Schools.

To the two lads of my home
who keep me still a boy.

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FOREWORD

The National Commission of Presbyterian Daily Vacation Bible Schools has outlined a course of lessons for the Junior Department of the Daily Vacation Bible Schools which in its three years will attempt to fit the child to live in "His World" and to take his place as a Christian world citizen and to help America to do her Christian part in the world. The present series is the second course prepared with the idea of taking the child from his limited surroundings out into the larger world and in so doing to "expand and enrich" his experience as a Christian.

It is the hope of those who have outlined and written these lessons that through the proper teaching of them the Christian experience of the child shall be extended, and his sense of the world's need for the Christian religion increased. The need of the child for a knowledge of the facts and truths of the Christian religion has not been forgotten and so there are programs of worship and memory work offered, as well as Bible stories. All of this material has been selected with the idea that it shall enter into the experience of the child and result in a life which is Christian in outlook on and relationship to the peoples of the world. The note of personal evangelism is in all the materials presented.

As suggested above, these lessons have been prepared for the Junior group, ages 9, 10, and 11. All the material in the textbook has been used with this particular age group, most of it with more than one group. While the skillful teacher may be able to use the material with a wider age range, this will require a very considerable amount of adapting and even then results may be doubtful. Any teacher who expects to make this sort of adaptation should go over the whole course carefully and make the adaptations before attempting to teach. Any plan of day-by-day adaptation is almost sure to be a failure. The course is a unit. It is arranged so that all the work of a given week shall center around one great theme and yield some part in the securing of the result aimed at. Sound educational theory works on the principle that it is desirable to appeal to the child through as many channels of interest as possible. In this course the worship programs have been planned as

an essential part of the whole; the activities program, the memory program, and so forth, all bear their part in the making of the whole. This means that success can scarcely be hoped for unless the Department plans to use the whole program as outlined. Some minor changes may be necessary and desirable, but the idea of a unified program covering all elements of the work of the day should be carefully carried through. The average school will find that all the suggestions can be used and will also find at least enough material to occupy the full time at its disposal.

Those who have worked out this course according to their ideals and practical experience trust that it may be used to accomplish the aim with which it is sent forth.

J. S. Armentrout

INTRODUCTION

This in a course of lessons in world fellowship. The aim of these stories and their related projects is "to expand the child's experience as a Christian in the relationships of a wider world through understanding, sympathy, and mutual helpfulness."

The lessons have been arranged according to a well defined itinerary. Steamship lines, trains, and other methods of transportation have not been stated in detail. Use is often made of the airplane which furnishes a convenient method of getting to a point when the teacher is not certain of lines of travel. If it is deemed desirable, the entire trip may be made by plane, although a variety of means of travel will add interest to the stories, as for example the wheelbarrow of China and the ekka or cart of India.

The handwork and music are closely related to the daily stories. A part of this book is given over to supplemental activities, dramatized missionary stories, games from many lands, and lists of articles to send to the missionaries on the field to help them in their work.

The one thing the teacher must endeavor to do is to bring the child face to face with the fact that in Christ is the real hope of the world. There must be appreciation of the heritage of other peoples, and recognition, too, of their handicaps. Underlying all this there must be the Christian attitude which rests not until East and West meet at the Saviour's feet.

These stories may be of value in the curriculum of the Sunday school or in week-day group work with Juniors. They are designed, however, particularly for the Junior Department of the Daily Vacation Bible School and there, it is hoped, they will prove most useful. They are sent out with the earnest desire that they may assist in bringing to pass that larger fellowship in Christ wherein are gathered together all nations and peoples, and which we in love and faith call "the Kingdom of God."

It is not expected that each lesson will be taught as given in the text. The stories are written in full, for the guidance of the teacher, but each teacher will find a wide leeway in teaching them. There is a great mass

of material which because of the limitations of this book could not be used, and to this each teacher has access. That some of this will be used, and with profit, is certain. New items of interest are coming from the foreign field daily, and the alert teacher will find this information literally crowding him or her for time to share it with the children.

One of the essentials in making the stories a success is a consecrated imagination. Remember that you are dealing with children who, although they may be in the assembly room of an American Sunday school, can visualize China and India as a present reality. Be a child in this sense. Throw yourself into the spirit of world adventure which these lessons call for on the part of a teacher.

Helps

Many helps are given in each lesson, sometimes in the body of the story, but more often in the introductory explanation. There are a few outstanding aids which should be mentioned at this point: First, each Presbyterian minister has a copy of the Annual Report of the Board of Foreign Missions. In this report there is a wealth of information which may be used to supplement that given in the text. Second, missionary magazines are very helpful. The following are a few: Everyland, order from the Board of Foreign Missions, 156 Fifth Avenue, New York City; Missionary Mail, same address; World Neighbors, 150 Fifth Avenue, New York City; and The Missionary Review of the World, 156 Fifth Avenue, New York City. Third, special pamphlets about the various mission fields, such as are issued by the denominational Boards of Foreign Missions, furnish great help. Among these are the Presbyterian "Pen Pictures," prepared by the Presbyterian Board of Foreign Missions. Also "Twins Travelogues," by Welthy B. Honsinger, published by the Abingdon Press, New York, will be a great help to the teacher in dealing with the younger group of children, in many cases furnishing an additional program of handwork. See the bibliography for other material of this sort, especially picture sheets, picture stories, and so forth. The catalogue of the Literature Department of the Board of Foreign Missions lists in leaflet form many stories of the various fields. Fourth, the Board of Foreign Missions of the Presbyterian Church issues station letters which contain fresh and up-to-date information from the field. For copies of these station letters write to the Board of Foreign Missions, 156 Fifth Avenue, New York City.

The Secretary of the Department of Missionary Education of the Board of Christian Education, and the Secretary for Missionary Education of the Board of Foreign Missions, both at 156 Fifth Avenue, New York City, are ready at any time to assist with further information regarding the mission stations to be visited in this course of lessons.

The activities of the school which cluster around the lessons are of a closely related character. For example, the games suggested are those played by the children of other lands, and through the courtesy of the Missionary Education Movement are taken from the book, "Children at Play in Many Lands," by Katharine Stanley Hall, published by the Missionary Education Movement. The hymns are all of a missionary character, while the projects are designed to bring out the thought and spirit of the course in self-expression of an altruistic nature.

A bibliography is given with many of the lessons for the assistance of the teacher who wishes to expand the story. In some cases missionary biography is suggested, and reference made to a character in the story. There is a mine of information in the life stories of such missionary heroes as Paton, of the New Hebrides; Livingstone, of Africa, Shelton, of Tibet, and other noble spirits. The newer missionary books also are most valuable, such as "India on the March," by Alden Clark, "India Inklings," or other books by Margaret Applegarth. Dr. Hugh T. Kerr's "Missionary Story Sermons," published by Revell, and other books of a similar character are splendid helps.

School Organization

These lessons are designed for the Junior group in the Daily Vacation Bible School. The suggestions which follow are based on the supposition that the lessons will be used by Juniors, though what is offered may be adapted to a school in which the stories may be the basis of instruction of all children above the kindergarten age.

Carry out the idea of a journey in whatever organization is effected in the school. Arrange to have a number of committees who will look after certain details in connection with the trip: (1) The Baggage Committee. This committee can take care of the supplies, partly finished work, and workboxes, each day, bringing out materials in preparation for the craft period and putting them away for use the next day. Part of their task may be to "police up" or clean up after the work hours. (2) The Entertainment Committee. There are games, animated scenes, and other recreational features to be enjoyed during

the summer. This group may arrange to demonstrate games played by foreign children, or may assist in dramatizations or in other ways such as the leader may suggest. (3) The Committee on Itinerary. On a cruise there should be some one who will announce what the traveler may expect at the next port. This committee might care for all the announcements affecting the activities of the Juniors. (4) The Committee on Publicity. This committee may have as its duty the task of decorating the schoolroom with pictures, posters, and other things which the children may gather together. To them may also be assigned the pleasant duty of inviting parents to visit the school at stated times, advertising a "Mothers' Day" or "Commencement Night," or of bringing in new pupils. (5) Commissions. These commissions may be as many as the countries visited. At the close of school, they should bring in a report of items of interest about the country assigned to them, at the same time noting what America has to give to the people of that land. (6) Other items of organization may suggest themselves to the teacher according to the need of the school. For example, when the children are welcomed by a missionary, a child dressed in native costume may read or recite the part assigned the missionary.

Insignia for these committees may be designed by the teacher, or the children may be requested to select the distinctive designs needed. Different-colored ribbons may be used, or specific designs on broad bands.

The children may also select a "head" of the party, who for efficiency's sake may well be the teacher, or one of the teachers, if there are a number. This "head" will be in complete charge of the program daily.

Music

No special music is given other than that which is selected from "Alleluia," and the different choruses of "Jesus Loves Me." Songs not to be found in "Alleluia" but of a character worthy to be used in connection with the lesson stories may be used at the teacher's discretion. Robert Louis Stevenson's "Foreign Children," to the music by William Arms Fisher, the Bohemian national hymn, "O Homeland Mine," the Garibaldi Hymn, and others of a similar type will please the children. "My Heart's in the Highlands," an old familiar Vacation School song, is another. The Victor Records contain many of the songs and hymns of other lands under "National Airs." If the school has a phonograph these records may be used, or if there is no machine, one of the music

houses in the neighborhood may arrange a demonstration. In this way the children can be familiarized with the music of other peoples.

The chorus of "Jesus Loves Me" is given herewith in Syrian, Persian, African, Hindustani, Tibetan, Siamese, Mandarin, Korean, Japanese, Filipino, Gilbertese, and Spanish. The Juniors find great delight in memorizing the chorus in these different languages. Usually the chorus is taught to the school after each lesson, as, for example, the Japanese chorus after the lesson on Japan.

"Jesus Loves Me"

Syrian:

Qad Faqa hhoobban
Qad faqa hhubban
Qad faqa hhuuban
Yuhibbuna Yasooh.

Persian:

A-ree—Doost—da-rad,
A-ree—Doost—da-rad,
A-ree—Doost—da-rad,
Ki-tab—Ma-ra—goo-yad.
(Long dash separates words)
(Short dash separates syllables)

African (Bulu):

Ya, Yesu a mye'e me!
Ya, Yesu a mye'e me!
Ya, Yesu a mye'e me!
Emien a jo me na!

Indian (Hindustani):

Yisu mera piyara hai,
Mera wuh kafara hai,
Us ne diya apna jan,
Mujhe kiya nit shadman.
(Continental vowel sounds)

Tibetan:

Ye shu nga la jam so,
Ye shu nga la jam so,
Ye shu nga la jam so,
Dam chu la dre ni duk.
(*a* as in father; *e* as in net; *i* as in it; *o* as in old; *u* as in sure)

North Siamese (Laos):

Pra Yasu ruk a
Pra Yasu ruk a
Pra Yasu ruk a
Cheng row dung nun naa nawn.

Mandarin (Chinese):

Shi Issue Ngai ngo
Shi Issu Ngai ngo
Shi Issu Ngai Ngo,
Iu sheng-shu kao-su-ngo.

Korean:

Nal sarang ha sim,
Nal sarang ha sim,
Nal sarang ha sim,
Sung gyung aye su su nay.
(*a* as in father)

Japanese:

Waga Shu Jesu
Waga Shu Jesu
Waga Shu Jesu
Ware wo aisu.
(Every vowel a separate syllable; *a* as in par; *e* as in met; *i* as e)

Philippine Islander (Visayan):

Si Jesu Kristo
Higugmaon ko,
Tungud ning gugma
Aug Biblia nagasoy.

Gilbertese:

E bon tanirai:
E bon tanirai,
E bon tanirai
ao E kamaiuai.

Spanish (South American and Mexican):

Jesus me Ama,
Jesus me Ama,
Jesus me Ama,
La Biblia dice asi.

Worship

The service of worship is one of the most important periods in the school. Great attention should be paid to its conduct, and careful preparation for this service should be made each day. In some schools it may be wise to have one form of worship for the whole summer period; in others, a change in the service may be made each week. Care must be exercised, however, to have the real spirit of worship mark each morning's devotional period; in the few minutes the children are together, they should feel themselves in the presence of God.

The prayers which are given for each week may be memorized by the school, and repeated in the service, or other prayers may be used. The children should be encouraged to write prayers which might properly be read or offered by the child at some time in the period or worship. Responsive readings of a brief length may be substituted for the long Scripture passages suggested for memory work, and these may be recited by the children in this period. Brief Scriptural sentences may be used at the opening of the worship, any of the memory verses being good for this purpose.

The hymns suggested are, for the most part, to be found in "Alleluia." Hence the number is given as well as the title of the hymn. Books may be used, or charts, or, wherever possible, the hymns may be memorized. A Junior choir will prove helpful in leading the singing, and might well develop into a similar institution for the Sunday school where no such children's group exists. The choir can be trained to sing responses to the prayers or chant the "Amen." In some cases, as in the hymn, "Watchman, Tell Us of the Night," the school may be trained to sing the hymn antiphonally, one side singing, "Watchman, tell us of the night; what its signs of promise are:" and the other side responding, "Traveler, o'er yon mountain's height, see the glory-beaming star!"

A few suggested orders of worship are here given:

I

Prelude—a hymn quietly played on the piano
Opening Sentences
The Lord's Prayer
Response by the Children or Choir
Hymn
Scripture Lesson
Prayer

Response
Hymn
Memory Work

II

Prelude—quiet music
Doxology
Opening Sentences
The Lord's Prayer
Hymn
Scripture Lesson
Anthem or Hymn by Junior Choir
Offering and Notices
Hymn
Closing Sentences of Benediction

III

Prelude—quiet music
Silent Prayer
The Lord's Prayer
Recitation of Memory Passage
Response, "Holy, Holy, Holy" (from "Day Is Dying in the West," Alleluia, No. 8.)
Hymn
Scripture Lesson
Prayer
Hymn

IV

Prelude—quiet music
Hymn
Recitation of Memory Passage
Prayer Followed by
The Lord's Prayer
Notices
Hymn

The above orders of worship are for the guidance of the teacher. They are suggestive, and may be changed, or others may be substituted for them, as the school's needs require. It is well, however, in each

service of worship to have a definite theme around which each part of the service is built. The opening hymn should be a hymn of quiet aspiration or devotion, while the closing hymn may properly be what is termed "dynamic," a hymn of action.

Memory Work

Each lesson has its own memory verse. There are also five selected passages for the season, as follows:

Psalm 24 Acts 17:22-31 or I Cor., ch. 13
John 15:1-17 Luke 1:11-24 Psalm 100

These longer passages may be memorized at the conclusion of the period of worship, and should be used in that period when they are familiar to the children. Some schools may find it possible to memorize more than the suggested list. The Bible never suffers when we imbibe its sacred teachings. The Juniors can absorb a great deal; only keep the absorption from being parrot-like. Make it a thoughtful and understanding process.

Recreational Activities

The play instinct of the child may be related to the lessons of this course in a very intimate way. The games for this series of lessons have been selected with the thought of enlisting the imagination of the children in the sports of the boys and girls of other lands. In teaching the games suggested, let the teacher keep in mind the fact that they may interpret the spirit of foreign children to our own American boys and girls. That children of other lands do play we know, but that they have not the same incentive or generous opportunity that our children have is evident.

Our organized playground work and the very spirit and purpose of this program are illustrations of the interest which we take in the play life of our children. This is not true in non-Christian countries. In such lands as China and Japan, child life is being capitalized for modern industry, and what that means our missionaries can tell us. With the scarcity of opportunities, the lack of leadership, and the absolute absence of any social effort to help children in their play, it is a striking tribute to the irrepressible spirit of boys and girls that these games come to us to help us understand them.

In the games chosen, use should be made of the group spirit. The children should be encouraged to play the games of other lands after

school hours, and possibly a demonstration of all these different sports of our world children might be given at some time in the course.

The list which is given is not exhaustive. Other interesting activities will suggest themselves, and ought to be incorporated in the summer program, if the teacher feels that they are better than those herein given.

The following games have been taken from the book "Children at Play in Many Lands," by Katharine Stanley Hall, published by the Missionary Education Movement, 150 Fifth Avenue, New York City. Other games may be found in this little volume, or by writing to the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City.

Chinnabeer: A stick is placed on the ground and surrounded by a circle of boys who guard it. Outside of this inner circle is the outer circle of boys whose aim it is to get possession of the stick by trying to lessen the number guarding it. Anyone in the outer ring may encircle one, two, or three boys of the inner ring at a time, and then run back to his place. A boy thus circled is called "dead," and cannot play. Boys in the inner ring may lessen the number in the outer ring by hitting them with the palms of their hands, thus making them "dead" and out of the game. One boy of the inner ring is the special guard of the stick, and stays right by it. If the inner circle is broken up first and the stick captured, then the outer circle becomes guard; otherwise the inner circle gets into formation for another attack.

Syrian Hop Tag: The one who is "it" has to hop on one foot while chasing the others who run.

Kalurembo: This game is nothing less than our American "hide and seek." The name will appeal to the children, and the effect of the game can be made more interesting by throwing an air of mystery about it.

Hen and Wild Cat: One player is chosen to be the cat and one the hen, the rest forming the brood of chickens. The hen leads the chickens around and warns them of danger, while the cat springs out and tries to catch any chicken who does not squat at the warning of the mother hen.

Kabaddi: Two lines are formed, facing each other at some distance. One player starts toward the one opposite on the other side, calling, "*Kabaddi.*" As long as he can continue saying the word without drawing another breath, he may not be caught. If he has to draw a new breath, the opponent runs out to catch him, calling "*Kabaddi,*" and holding his breath. The first player tries to get back to his place without being caught. If he is caught, he must start over again.

Khokad: Captains are appointed to choose two sides. The players of one side squat down on the ground, a yard apart, every other one facing the opposite way, at right angles to the captain, who stands at one end of his line. Those on the other side take their places, standing in the spaces between the seated players. The captain, after making three circuits of the line shouts, "Ready," and runs down the length of the line with arm outstretched to catch those standing. They dart out and back in place again quickly, so as to elude the captain on whichever side he may come. The captain may run around quickly but on every round he must touch the head of the seated player at each end; he cannot turn back if he has once started down one side, nor can he run in between the seated players. The standing side must keep within the space between the two seated players. A standing player is out as soon as he is caught, but the whole side must be put out before places are changed. As soon as one player is caught, the captain may call on any one of the seated players to take the captain's place, saying, "*Khok*," and the person's name. The captain can say this only when he is at the end of the line, when he carefully slips into his place of squatting. As soon as a player is thus called, he may catch anyone who happens to be standing near. If any player of the sitting side makes a mistake, one who has been caught may return to the line.

Pankha Walla: Players sit in a circle, placing hands one on top of another, the fingers resting on the fingers of the next hand, spread out like a fan.

A says, "*Pankha walla pankha de.*"

B says, "*Pankha hain sarkar ke.*"

A says, "*Hane bhi darbar ke.*"

B says, "*Achcha, a pankha le.*"

A removes his hand and fans himself vigorously, and then says, "*Buri, buri, hawa dete hai.*" Then B begins and goes through the same thing and the others follow.

Forcing City Gates: Captains choose sides, which form two lines facing each other, the players of each line taking tight hold of hands. A player runs out from one side and presses with all his force upon the hands of the other side. If he breaks through, he takes back to his side the two whose hands he has separated. If he does not succeed he has to join the opponents. Then a boy from the other side runs out. This is continued until one side is broken up.

Eating Fish's Tail: Any number of children take hold of each other,

one behind the other, thus making the fish. Those in front form the head, and those who are last, the tail. The head swings around and tries to catch and eat the tail, while the tail tries to escape.

Select Fruit: Captains choose sides, which squat down in two rows facing each other about twenty feet apart. Each player is given the name of some kind of fruit. Then one captain blindfolds one of his players, and one from the other side quietly steals over and touches him and then returns to his place, taking as nearly as possible the exact position he had before. The bandage is taken away, and the one who was blindfolded goes over to the other side and tries to discover from change of position or guilty smile the one who touched him. He can use any means in trying to bring about a confession. If he guesses correctly, he takes the boy back to his side; otherwise he must remain with his opponents. This is repeated until one row is entirely taken over.

Mek Konk: A player takes several small stones in his hand, and then holds out both hands closed. The others guess which hand contains the stones. If one guesses correctly he receives the stones. If not, he has to hand over as many as the other had in his hand. Each player must have a reserve supply of stones.

Japanese Shadow Game: The children try to walk on one another's shadows.

Hana, Hana, Hana, Kuchi: The players sit in a circle. One who has been chosen leader taps her nose (all the others imitate), saying, "*Hana, hana, hana, kuchi,*" meaning, "Nose, nose, nose, mouth," meanwhile tapping some other feature, perhaps her ear. The others should do what the leader says, not what she does. When anyone makes a mistake she must take the leader's place. The names of the features are: *hana*—nose; *kuchi*—mouth; *mimi*—ear; *me*—eye.

UNITED STATES PASSPORT

Application is hereby made for a passport to permit travel in England and the British Isles; Continental Europe, including Czechoslovakia; Persia; Africa; India; Tibet; China; Siam; Japan; South Seas; South America, and all other points where this passport may be viséd.

Name.....Grade in Public School.....
Address.....
Date of birth.....Color of eyes.....Color of hair.....Height...
Weight.....Scars.....Citizen of U.S.....
Father's Name.....Nationality.....
Mother's Name.....Nationality.....
Mother's Parents' Nationality .....
Father's Parents' Nationality .....
Parents' Church.....
Are you a member of a Church?.....Which one?.....
Are you a member of a Sunday school?.....Which one?.....
Do you wish to join a club here this fall? .....

I promise to be cheerfully governed by the rules of this cruise which I and my fellow passengers shall make. I hereby make application for a passport by which I may make this trip.

(SIGNED).....

SEAL

PART I

Teaching Material

PART I

Teaching Material

FIRST WEEK

SERVICE OF WORSHIP

(*a*) Hymn to Be Memorized: "We've a Story to Tell to the Nations," "Alleluia," No. 140. Additional hymns to be sung, but not memorized: "Fling Out the Banner!" No. 130, and "Who Is on the Lord's Side?" No. 176.

Note: All hymns in the service of worship are from "Alleluia" unless otherwise noted.

(*b*) Memory Work: Psalm 24 and verses as given in the daily lesson.

(*c*) Prayer: Our heavenly Father, we thank thee for the world in which we live. More and more show us its goodness and beauty, and teach us to love it because thou hast made it. We thank thee, even more, for the people whom thou hast placed in the world, and for the great love thou hast for them. As we go into all the world this summer, may we journey in the spirit of our Lord who loves all its many people, and who gave himself in love that each one might know thee and serve thee, and so help bring to pass thy Kingdom. For his dear sake. Amen.

STORIES

First Week, First Day

PLANNING THE TRIP TOGETHER

PURPOSE: To teach the child that he lives in a larger world than that which makes up his own community, or which is called America, and to awaken in his heart a loving interest in all the peoples of the earth.

SCRIPTURE: Psalms 24; 107: 23-31; Acts, ch. 27.

MEMORY VERSE: "Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

SUGGESTED AIDS: Map of world, or a globe; also steamship folders and posters. The latter may be secured through local agencies or direct from one of the great Transatlantic or Pacific companies.

Years ago, a famous Frenchman wrote a story entitled "Tour of the World in Eighty Days." His tale of how a number of people made their way around this earth by means of a balloon, steamers, and railroad trains is interesting. Many people have been making that trip but taking more than eighty days. When one sets out to see the world he needs a little more time.

Even now thousands are sailing on the ocean and traveling on the land to see the different peoples and countries. We should all like to be with them. To have the pleasure of seeing many lands, to visit strange countries and people different from ourselves, is enough to make us all want to journey far and near.

It is a good thing for people to see the world. A trip around the world! It will teach the traveler, for one thing, that this world is a much larger place than the little spot in which he spends most of his days. There are times when we live as if there were no other people or countries than our own. Just as soon as we sail across the ocean to another land, we find that there are many people and great countries we never dreamed of. How many people are there in the United States? One hundred and ten million. How many in China? Nearly four hundred and fifty million. How large is the United States? Have you ever taken the map of the United States and, mile for mile, according to the scale in your geography, compared it with North Africa? (It may be helpful to chart this comparison on paper or in a blackboard sketch.)

Travelers say that it is an education to see the world. It is all this—we know that back of American history there is the history of many peoples. Where did the first settlers come from in the early days of American life? Where do they come from to-day? From the old world, from Great Britain, and Europe, and Africa. If we can see the places from which these settlers came, when we read about them, they will mean more to us. To visit Italy is to understand America better. To study England will teach us what our Pilgrim Fathers left behind them when they came to America. To see Europe to-day will make us more sympathetic with the Italian and with the Russian, and to visit Africa, and China, or India and other countries that are far away will make us more intelligent in the future when we hear these places mentioned.

Yes, the world is a big place, and to see it makes a person wiser, but the world without people would be a poor place. People make the world. People make the little world you call your home. People make America. When we travel about we are interested most in people, for without people there can be nothing of interest in any land. People make things. They make history. They make the world we see.

Have you ever thought of how many of the things you enjoy every day come from these people all over the world? On your feet are shoes whose leather came from South America. When you wear a raincoat you are sheltered by rubber taken from the trees of Africa by toiling black people. On your table there is the tea which comes from China. You play with toys made in Japan. You eat spaghetti made in Italy. You tie up packages with string brought from the Philippine Islands. You use coal oil in a lamp or stove, or gasoline with which to clean, or run an automobile—oils which came from Mexico. Think of the way the ends of the earth serve us. These are only a few of the ways in which people in other lands make our lives richer and happier.

Ought we to be interested in people of other lands? Our answer can be but one word, "Yes." We always are interested in people who do things for us. But we ought to be interested in them for another reason. We can do things for them. We do do things for them for another reason. We send all sorts of articles to the rest of the world. Rich America sends food to starving Armenia; America sells all sorts of things—think of some of them—to other countries. If you could stand by the side of a great steamer and watch the men load into the hold the boxes and barrels that the ship carries overseas to other ports, you

would see every imaginable thing made in America going to other lands and to the very corners of the earth.

A trip around the world ought to educate us in another way than that of which we have been thinking. It ought to make us citizens of the whole world. You know what an American citizen is, do you not? An American citizen is a person who was born in America, and because of that fact has all the rights America promises her people—"Life, Liberty, and the pursuit of Happiness." Other people may become citizens even if they were not born here. The law tells them how they may renounce their loyalty to another country and government and pledge their allegiance to our flag and "the Republic for which it stands." America says to her citizens, "You have a right to find happiness here in this land." And America gives to us our schools, our homes, our chance to make our lives worth while, and our opportunity to do something in the world. A world citizen is a person who believes that everywhere people ought to have these rights, "Life, Liberty, and the pursuit of Happiness," whether they are in China or America, and he also believes that whether they are here or in other lands, they should know the one heavenly Father who wants all people to live together as brothers and sisters, and to keep on doing the kind, the good, and the helpful things which Jesus did while he was here among men.

Years ago, centuries ago, a wise man saw that this earth belonged to the Lord: "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." He saw that God wanted his world to be a good world, a world in which people would love each other and do the right at all times. He knew that if ever God's world was to be made perfect it could only be so by men and women, and little children, all having pure hearts, and not dealing deceitfully with each other. I think he must have been dreaming about world citizenship. But do you know what else he thought of? He thought of a King—he called him "the King of glory"—and he prayed that the King of glory might come into his world. He prayed that this world might act just like a city with walls and strong gates, when a welcome guest sought admission. At such a time all the citizens gather on the walls, and the gates are opened wide and the guest comes in. So he prayed, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in." Do you know where those gates are to-day? They are at our hearts. If we let God into our hearts, we let him into our world.

And when we admit him, we learn what Jesus taught, that God's love is a love for a whole world. We learn what another great and good man taught, that God has "made of one every nation of men to dwell on all the face of the earth." And when we have learned this, we have been introduced to the great fact of a world citizenship.

When a man plans a trip around the world he makes out his route, and then arranges for his tickets and entertainment on shipboard and railroad train, in the hotels at which he is to stop, and even in private homes. Let us look at our map of the world and trace our journey for the next five weeks. First, we are to sail from New York harbor, past the Statue of Liberty, across the Atlantic to Great Britain. We may have a stormy voyage. Paul had such a voyage long ago, more stormy than the one we are to take, for he was shipwrecked like Robinson Crusoe on a strange island. Acts, ch. 27. From England we will cross to Italy, and then go through southern Europe, after which we will visit Persia, Syria, Africa, and then India. From India we will go up into that queer little country called "The Great Closed Land," Tibet, and then into Siam. After a short visit in Siam, we will spend a few days in that wonderful country where nearly one quarter of all the people on earth live, China. From China we will go into a little land called Korea, or Chosen, then to Japan, and then down into the South Seas, over to South America, up through Mexico, and home. Is not that an interesting trip? To-night take your geographies and trace it on the maps they contain, or better still, make a map of the world and then draw in red or blue the path which we will follow on our journey.

There are a number of interesting things we can do as we make this trip. Of course you are thinking of handwork, and there will be handwork for boys and girls. The girls may have their pageant which we will have at the conclusion of the school. Yes, there will be a pageant in which we will show our friends and parents some of the wonderful things we have seen, and then tell them the more wonderful lessons we have learned. The boys will also have their occupations. And there will be games, such as boys and girls in China, or Africa play. We shall try to learn them and remember them by their native names. Perhaps we may learn to sing a hymn in the language of each country we visit, or recite a verse of the Bible in the tongue of the people. Altogether, we ought to have a fine trip. In all our journey, let us not forget one thing—we are American citizens who are traveling to learn all we can to help us to become like Him who said, "Go ye into all the world, and preach

the gospel to the whole creation." We can do this by what we are, say, and do on this journey, and by the manner in which we live when we are at home.

First Week, Second Day

OUR GUIDE AND GUIDEBOOK

PURPOSE: To make clear to the child that in this imaginative trip around the world we are going out not as mere globe-trotters who are interested only in seeing strange things, but as boys and girls whose Baedeker is the Bible and whose Guide is Christ.

SCRIPTURE: Psalm 121; Num. 10:29-32.

MEMORY VERSE: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—II Tim. 3:16,17.

SUGGESTED AID: A Bible.

Did you ever act as a guide? Men who go hunting or fishing, or traveling in strange countries always take a guide with them. The guide knows how to make his way through the forest by means of familiar marks on trees, or stones in the path just as a boy scout can point the way for his friends to follow him. A good guide is never lost. He knows every trail, every little brook, every drinking place, all the spots where fish are to be found, or where camping is good. A stranger would have a hard time finding any of these things in a new country.

The Bible tells us about a man who became the guide of a great host of people. The people had just come out of slavery in Egypt. They had been forced to suffer greatly at the hands of their masters, and when the chance came, Moses led them forth from their cruel surroundings. They were very glad. Moses was a great leader. He knew how to handle people. He understood his people better than they understood themselves; but there was one thing Moses couldn't do—he couldn't act as a guide in the desert. Everyone cannot be a desert guide. A desert is a dry, dreary place, and many a traveler has died of thirst, trying to cross the blazing sands with no one to tell him where to get water or how to find the resting places. Our own history tells us about many pioneers in the early days who died in their efforts to cross the great American desert without a guide.

Moses knew that he needed a guide for the desert journey which Israel was about to make, and he knew where to find him. His name was Hobab and he lived down in the land of Midian. He knew every

watering place, every clump of trees, every resting spot in the path of Israel's march. He was a first-class guide, so Moses invited him to go along with Israel and share in all the good things God had promised to do for his people.

Hobab did not want to go with Israel at first. His home seemed pleasant to him, and his friends meant a great deal more than these strangers. So when Moses invited him to join in the journey to the Promised Land, he said, "No, I will not go; but I will go back to my own country, and my own people." Moses would not take "No" for an answer. He turned to Hobab and said: "If you will not come with us for what you can gain, why not join us and be our guide? You can be our eyes, Hobab." "Our eyes"—of course he could be Israel's eyes! He could see what they could not see—the places to camp, the springs of water, and the unmarked trails through the desert. Have you ever seen a little boy act as eyes for a blind man? Have you ever seen a little dog act as a blind man's eyes? Well, Hobab was a good pair of eyes for Israel, and no doubt he was glad to serve God in that way.

All of us must be guided. As little children our parents guide us. They tell us what is right and what is wrong. They warn us against evil companions, and bad habits, and they tell us what the good things are which we must do. They lead our minds through reading, writing, and arithmetic, until we know the way so well we can help our younger brothers and sisters. Our Church guides us in the things God would have us believe and do. Really, it seems as if God had so made this world that everybody and everything in it were trying to tell us just where and how to go through life.

Yesterday we planned a trip into all the world. When we finish that trip we will have gone a long, long distance, and visited many lands; but don't you think we need a guide to direct us? We should have a pretty hard time of it if we tried to see India or Africa alone. We know how easy it is to become lost in a big city. What chance should we have if we started to see Pekin without anyone to direct us? None of us could speak the Chinese language, and we would probably find ourselves quite at a loss.

When "globe-trotters," for that is what they call people who travel around the world, start on their long journey they usually form a party under a leader, who is the general guide. He is placed at their head because he has been over the ground before and knows the countries and cities the party is to visit. He can point out the interesting places. He

understands the habits of the people of different lands. He remembers where his party can find rooms and food, and he understands just what to do and what to leave undone. These globe-trotters usually stay close to their guide. It would not be much fun to be lost in India, would it? To have your guide go on without you, while you were trying to make your way through a strange country would be very upsetting.

Now we start to-morrow on our trip around the world, and we need a guide. Who is the best guide to take with us? Jesus is the best guide we can choose; we will make him the head of our party, and follow his advice all through the trip. Let us remember that we are not mere globe-trotters, people who are just curious to see how other folk live, and what kind of countries the other countries of the world may be. We want to learn something from these many peoples. We want to see their good points, as well as their strange ways; and if we look with the eyes of Jesus, perhaps we will find that down underneath the clothes that look queer to us, and the ways that seem curious, the people of other countries are very much like ourselves.

We shall find, for instance, that the boys and girls of other lands like to play games, as we do—we will learn some of their games, and that may teach us to appreciate them a bit more. You will always learn to like the boys or girls with whom you play.

We shall also find out that these boys and girls have a love for parents, that they worship in their own way, although not our God, the Father of our Lord Jesus Christ, and that, all in all, they are just as human and boylike and girl-like as any group of American children.

If we will look at them through Jesus' eyes, we shall see something more. We shall see their need. If they worship the wrong god, what is our duty? To tell them about the true God. If they are poor and ignorant, there is only one thing for us to do, and that is to help them out of their poverty and ignorance by giving them a chance to earn a decent living and learn all that God would have them know. We are quite sure that just because they are mistaken in their worship, or ignorant, or poor, that Jesus would not pass them by. We know Jesus came to tell such boys and girls the great love of the heavenly Father, so we will try to keep his attitude towards all people, whether they are Siamese, Japanese, Mexican, or American.

All experienced travelers not only make use of a good guide, they also carry with them a guidebook. In Europe they call this book a "Baedeker." When an American visits Italy, he brings out his Baedeker

and reads what it has to say about the great city of Rome and all its wonderful treasures. Then he knows what to see. There are guidebooks for all parts of the world. These books tell you not only what to see, but how to behave when you are in a strange land. For example, no one wears shoes into a Mohammedan church. Shoes are left outside. The Mohammedan thinks that his mosque is too holy to be defiled with the dust of the street on a pair of shoes. The guidebook tells us this, and we do as we are told.

We have a guidebook. Here it is, the Bible. It is a book which God has given us for our instruction in the things that are right and good, and for our guidance and comfort all through life.

Have you ever been puzzled about which way to turn, when on a strange road, in order to reach the place for which you started? Have you ever been puzzled over what to do when some one invited you to do a thing which you thought was not quite honest? Do you know where to find the right answer to your puzzle? The Bible cannot send us on a wrong road. The Bible guides through dark valleys of trouble to safety; it carries us past paths that lead to temptation and sets our feet on the road which never ends in wrong. The Bible is a great guidebook. It points us to a real life, the life which is happy because it is good; useful because it teaches love for others; everlasting because it looks forward to the heavenly Father's home.

As we travel about the world let us constantly refer to this Book. The more we study it, the better we shall understand what has been done by our missionaries in other countries. It is the reason for China's giving up opium, a drug which had been an awful curse to millions of her people. It will explain why men who were cannibals in Africa have become kind and loving members of the Christian Church. It is the key to understanding the heroes of Korea, the martyrs of Persia, and a host of other people who were led to the Lord Jesus and to a noble life through its teachings. If the nations of the world would only permit themselves to be governed by what this Book teaches, we should have a happy, warless, sinless world. If we will let its teachings govern our own lives, we shall be better friends and finer world neighbors on this trip.

We are off! We have our Guide, the Master himself. We have the best guidebook in the world, the Bible. As we go, let us remember this word of counsel: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in right-

eousness: that the man of God may be complete, furnished completely unto every good work."

First Week, Third Day

THE BRITISH ISLES

The Home of Our English Bible

PURPOSE: To give the child the historic background of our English Bible, and at the same time emphasize the need of giving the whole Bible to the whole world.

SCRIPTURE: Jer., ch. 36.

MEMORY VERSE: "Open thou mine eyes, that I may behold
Wondrous things out of thy law."—Ps. 119:18.

SUGGESTED AIDS: Flags of Great Britain and the United States. A scroll made in imitation of the old Hebrew rolls, and a modern Bible.

BIBLIOGRAPHY: "How We Got Our Bible," J. Paterson Smyth.
"The Fascination of the Book," Edgar W. Work.
"The Bible and Missions," Helen B. Montgomery.
"John 3:16." American Bible Society.

To-day we start for the British Isles across the Atlantic. Possibly some of us came from these islands, but nearly all of us are making our first visit to a country where all the people speak our language and where we find things very much as they are in our own land.

The British Isles have sent great gifts to America. Back in 1620, some Englishmen and their families landed on our shores, because they wanted freedom to worship God in their own way. We call them the Pilgrim Fathers. Since the time of the Pilgrim Fathers, from all parts of the British Isles there have come to America, Scotchmen, Englishmen, Irishmen, and Welshmen. Do you know why we call them by these names? They come from the different parts of the British Islands which bear the names, England, Scotland, and so on.

We shall think of all the different parts of the British Isles in this story, but to make our story simple, we will use two words, England or Great Britain.

England has had a great history. Your school-teacher has told you something about it. From England have come such great men as Shakspere, the great playwright; Milton, the great poet; Oliver Cromwell, the great leader; and a host of others.

There are many interesting places to be visited in England. If we take one of the fast Atlantic steamships like the Mauretania, we shall find ourselves crossing the ocean in less than a week. We may land at

Liverpool, or Plymouth, and in case we do, we will take an English train up to the great city of London.

When there were only savages in the forests of America, and no white men had even appeared here, London was a great city. In the days of the Romans, when Rome was the ruler of the world, London was an important place, and that was nearly two thousand years ago.

In London are located the government buildings, for the city is the capital of the British Empire. Here we shall find the king's palace. Do you know the name of the present King of Great Britain? King George. Here, also, we shall find many interesting places, such as the great statue of Nelson, the famous admiral of the British Navy, in Trafalgar Square, beautiful parks, busy streets, just like an American city, and people who work and play just as we do here in our country.

The people of England read a Book which we love. They are proud of that Book, for they had a lot to do with giving it to the world. The Book of which we are thinking is the Bible. Our English Bible came from England. When the Pilgrims came over the seas they brought it with them, and ever since America and England have been reading this Bible, and trying to make it known all over the world.

You have heard of missionaries, have you not? They are the people who are sent out by our Churches, in the name of Christ, to other lands to tell people living in those lands about the true God, and his love for them. They take with them this English Bible of ours, and from it they tell the story of Jesus and his great love for all people, and his purpose to free them from their sins and make them real children of God. One of the first things they do, after they have learned the language of the country in which they may be, Africa or Syria, is to translate the Bible into the speech of the people that they, too, may read the wonderful Book of life. Would you like to memorize a very familiar verse of the Bible, which we all know? The verse we call John 3:16? Only this time we will memorize it in broad Scotch. Here it is:

"For God sae loved the warld as to gie his Son, the Only-Begotten Ane, that ilka ane who lippens till him sudna dee, but hae Life for aye."

The Bible wasn't always so easy to secure as it is to-day. For a little money one can purchase a New Testament, or a whole Bible, if he wishes. But there was a time when the only Bibles that existed were written in Latin and were found only in the churches, chained to a desk

to prevent them from being taken away, and the only people permitted to read them were the priests.

In those days the people were very illiterate. Most of them could not read and no one was interested enough to teach them. When people cannot read, and when no one teaches them, there might as well be no Bible. Yet, somehow the people did get some of the Bible.

There were singers who went about through England, who sang songs which were taken from the Bible. Some of them sang about the Creation of the world, while others sang the story of God's love. In this way the common people learned some of the stories which are to be found in the Bible. At that time the Bible was a book written by hand, very beautifully written, but very hard to obtain. Only the rich people could have copies of the Book, and in their homes, or in the monasteries where the Bible was to be found, the singers learned some of the wonderful tales we read to-day, and then retold them to the people.

Let us skip over six hundred years of time. In those six hundred years something happened in England—the English language was born. Is not that a queer way of putting it? The English language was not used when the singers went about telling the Bible story to the people in song. The language of the singers was called Anglo-Saxon. If you were to hear it, you would not understand it. Here is the first sentence of The Lord's Prayer: "*Ure Fæder the eart in heofone.*" But in the last quarter of the fourteenth century, about the year 1378, a man named John Wyclif began to translate the Bible into the language of England, which at that time was something like our own.

The Church of that day didn't want the Bible given to the people. The Bible was in Latin, and the people could not read it. John Wyclif said, "Let us give the Bible to our people in the language they understand." He knew that when the people read the Bible, they would see that their leaders were not so good as they pretended to be, and that they would insist that these leaders, whether they were priests or nobles, live better lives, and act more justly. One of the things his foes said about him was that "he made the Bible common and more open to laymen and even to women that it was wont to be to clergy well learned and of good understanding, so that the pearl of the Gospel is trodden under foot of swine."

John Wyclif's Bible was a written Bible. Only the rich could buy it. One man gave a load of hay to read it for an hour one day. Those who couldn't afford to rent the Bible, learned what it contained in other

ways. There was a girl named Alice Collins who knew the Ten Commandments and parts of the New Testament by heart, who was invited to parties the people held, and asked to recite what she knew of the Book. Think of people being so anxious to learn what was in the Bible!

The enemies of John Wyclif were cruel. When he died, they sang praises. Some years afterward, his bones were dug up, by his enemies and burned, and the ashes flung into a little river of England called the Swift, which ran by his church in Lutterworth. Some one said about that that as the Swift bore them into the Avon, Avon into Severn, Severn into the narrow seas, and this again into the ocean, thus the ashes of Wyclif are the emblem of his teaching which is now dispersed over all the world.

About twenty years after Wyclif died, there lived in the German town of Mainz a boy whose name was Johannes Gensfleisch, which means in plain English, "John Gooseflesh." His mother was a dresser of parchments for the writing of manuscripts. "One morning," so runs the story, "he had been cutting the letters of his name out of the bark of a tree, and, having been left alone in the house soon after, amused himself by spreading out the letters on a board so as to form the words, 'Johannes Gensfleisch.' A pot of purple dye was beside the fire, and one of his letters accidentally dropped into it. Quickly, without stopping to think, he snatched it out of the boiling liquid, and as quickly dropped it, this time on a white dressed skin, which lay on a bench near by, the result being a beautiful purple on a deep yellowish-white ground." Thirty years later, printing was given to the world by this young man who had taken his mother's name of Gutenberg.

Printing meant that many copies of a book could be given cheaply to the people. It took the men who wrote out John Wyclif's Bible by hand ten months to do what a single printer's shop can now do in one hour.

In 1484, the year after the birth of the great Martin Luther, and one hundred years after Wyclif died, a little baby was born who was named William Tyndale. He grew up to be a great student, and came to love the Bible so greatly that he wanted all England to have it. He could not have it printed in England, so he went over to Germany in 1524 and there began the printing of the New Testament. Some one betrayed him to one of the priests, who told the magistrates about what was going on, and Tyndale had to snatch up his half-printed sheets and run from Cologne for his life; for no one was permitted to print the Bible.

Again Tyndale started to have the Bible printed, and in the city of Worms, Germany, the first New Testament printed in English was finished.

To get that New Testament into England was the next thing to do. The priests and leaders were opposed to its being given to the people. "In cases, in barrels, in bales of cloth, in sacks of flour, every secret way that could be devised, the books were sent in, and in spite of the utmost vigilance in watching the ports, many of them arrived and in a few years the books were scattered far and wide through the country." Many of these books were seized by the bishops, and burned, but the books could not be stopped. As fast as one copy was destroyed, another appeared. The leaders of England who attempted to stop the use of Tyndale's New Testament were just as foolish as the king of whom Jeremiah the prophet tells us in the Bible. Jeremiah wrote a message to the king, whose name was Jehoiakim, telling him in the name of the Lord what awaited his people if they refused to obey God, and urging them to turn from their wicked ways and be forgiven. He sent the message to the king who heard it read in company with the nobles of the court. "Now the king was sitting in the winter-house. . . and there was a fire in the brazier burning before him. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." There were men who pleaded with the king not to burn the roll, but he would not listen to them. Then the king ordered that Jeremiah and his servant be arrested, but they escaped. Do you know what Jeremiah did after that? He wrote out again the same message which the king had destroyed. Because he dared do that, we have a part of our Bible. You will find what Jeremiah wrote in the book that bears his name.

They tried to destroy William Tyndale's New Testament but they failed. Then they tried to arrest him and finally they succeeded. A false friend betrayed him. He was cast into prison, and one Friday in October, 1536, he was taken out, strangled at the stake, and burnt to ashes for daring to give a Bible to England! Would you like to know what he said before they put him to death? He prayed, "Lord, open the king of England's eyes."

God did open the king of England's eyes. Some years passed before

God did this, but the day came when the king put his own seal on a Bible and the Book of books was given to every man, woman and child of the British Isles. To-day no one in England opposes the Bible. Thirty-five million copies of the Bible are printed every year. More than six hundred and sixty million copies of the Bible in all languages have been printed since William Tyndale's day. This best of all books is read by millions, and is being carried to the farthest corners of the earth to tell all nations "what God would have them believe and do." As we journey around the world, let us notice how much the teachings of this Book are needed, and let us pray for all the world as we pray for ourselves,

"Open thou mine eyes, that I may behold
Wondrous things out of thy law."

First Week, Fourth Day

ITALY

PURPOSE: To awaken appreciation of the love of freedom which marks Italy, and to point out that in Italy, as well as in our own land, there is need of the greater freedom which is spiritual.

SCRIPTURE: Rom., ch. 5.

MEMORY VERSE: "And ye shall know the truth, and the truth shall make you free."—John 8:32.

SUGGESTED AIDS: A large picture of the Colosseum or of the Forum. If possible, a child dressed in Italian costume. The Italian flag.

To-day we start for Italy. We shall leave England from Folkstone, a port on the English Channel, where we will take a steamer to France. Many people dread this trip, but we will not. As we cross the Channel, let us remember some things that happened here recently. During the Great War, England sent all her armies across this narrow stretch of water, and many of our soldiers were carried to France by this route. Here the German submarines lay in wait, trying to torpedo the ships with the soldiers on board, but seldom succeeding. But now we are entering our harbor, and there is our train waiting near by.

Our first stop is Paris! In the great capital of France we shall look at the interesting places, such as Napoleon's tomb, and the wonderful gardens at Versailles, and recall how much France suffered in the Great War. As we wind down to Paris we can see evidences of the war all along the way.

We cannot stay in Paris very long. Down through France we shall whiz in a French train—funny little cars, with many private rooms

—"compartments,"—and queer-looking engines will carry us on our way. Through south-central France to the beautiful Mediterranean at Marseilles, then along the coast, with the sea upon the right, and mountains high up on the left, we travel until we reach Genoa.

Who came from Genoa? Christopher Columbus. Genoa reminds us that America and Italy are closely related to each other. Columbus is not only the Italian who has come to America. Every year a host of his fellow countrymen sail for America, the land of freedom and "the country of a real chance." Many of these modern discoverers help us build our railroads and great public buildings, and accomplish other important tasks.

While we are in Genoa, we will go up into the hills of Piedmont. Here we shall find some Italian people who will tell us an interesting story. Years ago, more than eight hundred and fifty years ago, living in the city of Lyons, France, there was a rich man named Peter Waldo. A friend of his died, and he resolved, because of this friend's death, to lead a life of poverty and to devote himself to the cause of religion. He divided his property with his wife, placed his two daughters in a convent and gave all his money to the poor. Soon he had many followers who were known as "The Poor Men of Lyons."

Peter Waldo and his friends believed two things: First, that everybody had a right to read the Bible; and second, that no matter who you were, whether you were a priest or not, you had a right to teach the Bible to others. This brought them into difficulties with the Church, for the Church said that what the Waldensians, as the followers of Peter Waldo were called, declared to be everybody's right, was not so. Things might not have turned out as they did if the Church had been satisfied with saying this and doing no more. But the Church said, "We will make you stop reading and explaining your Bible." Then the Church proceeded to persecute the Waldensians. For hundreds of years these poor people were made to suffer because of their faith. You can see that they desired freedom to believe in God, and to teach his Word, just as we do. They were very much like the followers of John Wyclif and the early Pilgrim Fathers. Like the followers of Wyclif, they suffered cruelly. Many of them were exiled. Hundreds of them hid in the hills of Piedmont, and it was not until the year 1848 that they were permitted to serve God in their own way. They were heroes for freedom's sake. To-day you will find their churches in Piedmont, and in other parts of Italy. Some of them have come to America and they have made

fine citizens, and good Christians, helping wonderfully in the work of Christ among their own Italian people.

The Italian has many things of which to be proud in his history. The man who invented the wireless is an Italian named Marconi. Some of the greatest painters and sculptors have been Italians. One of the world's finest poets was an Italian, Dante. The greatest singers in the world, and the most beautiful music in the world come from Italy. Do not forget that when you are tempted to make fun of the Italian.

Italy has a wonderful history. We may learn that especially in Rome. Rome is the capital of Italy. It is one of the oldest cities of the world. Here the Apostle Paul preached a long time ago. Here are the great monuments old Rome erected to commemorate the victories of her armies. Here is one old building most interesting to us. It is called the Colosseum. Do you know what took place in the Colosseum? The great games of Rome were held there. It was Rome's stadium. The gladiators fought each other within its arena. Chariot races, and foot races took place there. And there Christians were put into the arena with wild beasts, to be killed by the terrible animals which had been half-starved in order to make them more ferocious. You have heard stories of how the men and women of those days who were followers of Jesus were led into the old Colosseum's arena, and left to the mercy of half-starved lions.

That old Rome is gone. The Rome which tried to destroy the followers of Jesus is no more. The followers of Jesus were not entirely destroyed. One of those early Christians said, "The blood of the martyrs is the seed of the Church." Can you guess what that means? We know that to-day there are millions of people who believe in Jesus and who seek to do his will because centuries ago men and women and little children were willing to die for his dear sake in the old Colosseum.

There are other interesting events connected with Rome. We might recall the story of Garibaldi, that hero of Italy who helped free his country and make it a land with one flag, one ruler, and an equal opportunity for all. His story is interesting, but we have not time to tell all of it. We should remember, however, that he believed in freedom with all his heart and soul, and was willing to lay down his life if by so doing he could only make his beloved Italy free from her foes. Ask any Italian friend to tell you what he thinks of Garibaldi and you will find his eyes shining as he relates the tale of the fight Garibaldi and his Red Shirts, as they called his followers, made for a free Italy.

The Italians love freedom. We have learned this from our trip through Italy. Freedom is the keynote of the people living in the mountains of Piedmont, in the north. We have found the people of Rome telling us the story in a new way. We all love freedom. All of us want every land in the world to be a free land: but do you know what alone can make a free country?

Centuries ago Paul wrote to the peoples of Rome. In his letter he spoke about slavery which millions suffer, and which must be destroyed. He told the people of Rome that they were slaves to sin, and that the real freedom which they needed was to be set at liberty from sin. If sin could be driven out of our hearts and out of this world, then all lands would be made free. Paul told the Romans how to be set free from sin. He told them about Jesus, and his great love for the whole world, and how he laid down his life for the world. Paul said, "If you will turn away from all evil, and believe in Jesus, and love him, and live like him, you will have real freedom." He said in other words what our Lord said in the memory text we are to learn to-day: "If therefore the Son shall make you free, ye shall be free indeed." Paul knew what he was talking about, for Jesus had freed him from sin. He had been set free from hatred, from envy, from false pride, and from selfishness by Jesus' love, and his life had been made great thereby. Italy has done a lot for freedom. In the Great War many of her soldiers gave up their lives for the world's freedom. But Italy must learn what we in America must learn, and what all people must know, that only when we are true followers of the Master can we be really free.

First Week, Fifth Day

CENTRAL EUROPE—CZECHOSLOVAKIA

PURPOSE: To show the children the need of the people of southern and central Europe of the spirit and purpose of the Kingdom of God.

SCRIPTURE: Matt., ch. 5.

MEMORY VERSE: "Therefore pray ye: Our Father who art in heaven . . . Thy kingdom come."—Matt. 6:9,10.

SUGGESTED AIDS: A map of Europe. Children dressed in Czechoslovak costumes, sing, "O Homeland Mine," the Czech National Hymn, from Vincent Pisek's volume of Bohemian folk songs. Have a Junior choir sing other Slavic songs. Gather pictures of this section of Europe, and exhibit them. The National Geographic Magazine for February, 1921, is rich in illustrations.

Yesterday we were in Italy. What were some of the interesting things we learned? What is the truest freedom in the world?

To-day we leave Rome for central Europe. We have not time to visit all the countries through which we shall pass. Can you name some of them?

In 1914 these countries were not as they are now. Then the greatest country in Central Europe was Austria-Hungary. The people then were busy on their farms, and in their factories. Many of them came to America and settled in big cities like Cleveland and Chicago. In those days if you had a piece of money called a krone, you could buy quite a few things. While many of the people were not rich, they were comfortable, industrious, and peaceful.

One day a young man shot the Archduke Ferdinand in the streets of Sarajevo, Serbia. That was a terrible deed, and many thought that when the young man was punished, justice would be done. Instead, the Great War broke out, which caused us to send thousands of our soldiers to Europe, and brought misery upon the whole world.

We know how terrible that war was. We have no idea of the suffering it caused the people of southern and central Europe.

Southern and central Europe sent many soldiers to fight for the Germans. Hundreds of thousands of them never came back. There are thousands of homes in Europe to-day whose loved ones died in the terrible fighting of 1914-1918. Among the countries which carried their share of the war was one, not then free, but a part of Austria. Now it is a country by itself, Czechoslovakia. We are to visit this interesting and beautiful land to-day, see some of its life, and learn the story of one of its heroes.

From Rome, we ride up to the city of Venice, with its canals for streets, and gondolas for street cars. Then our train takes us to Triest, a city of Jugoslavia, and a great seaport on the Adriatic. Next we will go through Vienna, the capital of Austria. There is great poverty in Vienna. Thousands of little children were starved to death there because of the want caused by the war. To-day that krone which could buy many things before the Great War is worth almost nothing.

Because of this awful poverty the people have become greatly discouraged. When the war stopped they thought that things would be better. They wanted to be free from the hard government which they had endured at the hands of the old emperors of Austria, but they are

still far from enjoying what we have in America. Many of the little states which made up Austria were set free to govern themselves. Among them was Czechoslovakia.

Czechoslovakia is a new republic. Before the Great War it had been a part of Austria, much against its will, but to-day it is a brave little land, and proud of its friendship for the United States. It is about as big as the states of New York, New Jersey, and Delaware, and has about twelve million five hundred thousand people. Its capital is Prague, one of the most interesting cities in the world.

In the country districts outside of Prague, we may see many boys and girls dressed in strange, yet beautiful costumes, happy in their dances and games, and bright and intelligent as any of our children in America. In the cities we shall find that they have copied American clothes, but they also have copied some American customs which are not good. In the city of Prague you will find American saloons, although we do not believe in them at home, and you will hear some of our silly jazz music, played to amuse idle people who would be more benefited if they listened to and enjoyed the beautiful music of the Czechs.

If the Master were to visit Prague, or other cities of central Europe, do you know what he might say? He would say the same thing he said to the troubled crowds who gathered about him on the mountain side, who were looking for a happy life: "Blessed are the poor in spirit." Who can repeat the Beatitudes? Is not the lesson that Jesus taught the people of Palestine the lesson the people of central Europe need? They want a happy life and some day they will have it. But they can have it only when they obey his teachings. The happy life—for that is what "blessed" means—will be theirs when God rules in their hearts and is served by the people.

In some ways the people of Czechoslovakia are favored. They have a great national hero, and a great history, which ought to inspire them to try to make real the prayer which our lord taught his disciples, "Our Father . . . Thy kingdom come."

The great national hero of Czechoslovakia is John Huss. John Huss was the son of a poor widow. He was born in Husinetz, Bohemia, about 1369. John's mother gave him to God when he was still a little boy, and although she was poor, she saw to it that the boy had a good education. Any boy whose father is dead, and whose mother is poor, has a hard time; but he can become a good and great man. Often John went hungry, and sometimes he had to beg in the streets while he was a

student in the university, but he never lowered his colors by doing mean things, or being false to his God.

Huss was a Christian. He learned to love the Bible through reading the books of John Wyclif. As he read the Bible, he came to see that it was the only rule for men to follow, and so he determined to teach that doctrine to all who would listen to him.

In his day, kings and priests and people lived low and wicked lives. Their religion had degenerated, and the Church had become very corrupt. Yet Huss fearlessly told the people how sinful they were, and taught them the way to obtain forgiveness and live a true Christian life. He met opposition. Enemies who hated him for his truth-speaking, had spies listening to what he said. At this time he was the rector of the University of Prague. His enemies said that he taught what was contrary to the teaching of the Church, and he was forbidden to preach in his old church. Then he was commanded to go to Rome, to appear before the pope, but he saw that it would do no good, so friends went to speak in his behalf. They were thrown into prison. He was condemned by the pope. All members of the Roman Catholic Church were forbidden to speak to him, or to give him anything to eat or drink. John Huss knew that there was a real head of the Church who did not sit on a throne in Rome, and that his name is Jesus Christ. He believed that he was doing what Christ wanted him to do, so he left Prague, and out in the country, sheltered among friends, he spoke to the people who gladly listened to his message.

He was not permitted to be at liberty. His enemies had made their plans to get rid of him. He was ordered to Constance, where he was to be tried. The emperor promised to protect him. He believed that he was right, since he could prove everything he had said from the Bible, so he went without fear. His enemies, however, planned that he must take back everything that he had said, or be punished for disobedience to the Church.

He was arrested, and instead of being protected by the emperor, he was thrown into a disgusting cell, chained hand and foot to a post, and allowed to suffer from hunger and thirst. On the sixth day of July, 1415, he was burned to death. When the officers lighted the fire, John Huss, broke into song; "Christ, Son of the living God, have mercy on me." His voice was silenced by the roaring flame, and soon his soul was with God.

John Huss is dead, but his spirit is still mighty. If Czechoslovakia is true to God's Word, and shares in the spirit of John Huss, it will be a wonderful land. This is true, too, of all the lands of Europe and all the world.

SECOND WEEK

SERVICE OF WORSHIP

(*a*) Hymn to Be Memorized: "O Zion, Haste, Thy Mission High Fulfilling," No. 127. Additional hymns: "It Came Upon the Midnight Clear," No. 23, and "The Morning Light Is Breaking," No. 143.

(*b*) Memory Work: Acts 17:22-31, and verses as given in the daily lesson.

(*c*) Prayer: Dear Lord, who seest the suffering and need of thy world, and who knowest that the cause of its sorrow is often to be found in our sin and selfishness, help us to love others as did Jesus, that we may not hurt others, but help them in their efforts to find the true happiness which Jesus has for all who trust him and do his will. Amen.

STORIES

Second Week, First Day

PERSIA

PURPOSE: To note the sufferings of Persian Christians and to enlist the sympathy and service of the child in their behalf.

SCRIPTURE: Heb., ch. 11.

MEMORY VERSE: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10.

BIBLIOGRAPHY: "Pen Pictures of the East and West Persia Missions"; Annual Report of the Board of Foreign Missions; leaflet, "The Upside Down Children"; Near East Literature: Map of Persia with Stations; "Dr. W. A. Shedd, The Moses of the Assyrians," in Mathews' "Book of Missionary Heroes."

GAME: "Chinnabeer." See Introduction.

We leave Prague to-day for Persia. Our train will carry us to the famous city of Constantinople, where we will sail across the Black Sea to the shores of Armenia, and there hire guides to take us to Persia.

Persia is an old land. It is mentioned in the Bible. It is the land of Cyrus the Great, Darius, Xerxes, Esther, and the Wise Men who greeted our Lord at his birth in Bethlehem of Judea.

Persia is a large country. It is as big as the part of the United States lying east of the Mississippi between the Great Lakes and the Gulf of Mexico. It has many mountains, and a climate which seems different according to the town you are visiting. If the altitude is high, you may expect cold; if low, heat. Centuries ago Cyrus the Great said of it, "People perish with the cold at one point, while they are suffocated with heat at another."

About one third of the people live in cities, another third in villages, and the remaining third in tents. Those in the villages are farmers. The city people make beautiful silk, silver articles, and rugs, although the best rugs are made by the wandering tribes of the northeast. The tent dwellers raise cattle and sheep.

What is being done for the children of this country? When only five out of every one hundred men can read, and only one out of every one

hundred women, what chance has a little boy or girl? Persia hasn't many schools. Persia has no libraries.

You admire the handsome Persian rugs sold in our stores, but listen to what one who knows Persia says about their making: "The factories of Kirman are filled with children from four years old upward, underfed, overworked, and living a loveless, joyless, hopeless life. The factories are built without windows lest the children's attention should be distracted, and bad air, lack of food, and constantly keeping in one position produces rickets and deformity in nearly all. Of thirty-eight children examined in one factory, thirty-six were deformed."

You ask how fathers and mothers can allow their children to live this cruel life? The answer is in a Persian saying, "Of every three persons in Kirman, four smoke opium." That is the reason: the parents smoke opium and the little deformed child works through the long days to earn the money that buys it.

Persia is a poor land. It is poor not only because of the opium habit, but also because of malarial fever, which many of the people have and which robs them of strength and ambition.

Do you know the results of the Great War in Persia? Europe saw awful things during the war, but none more awful than those which happened in Persia. In Persia the sufferings of thousands were made worse by religion.

Most of the Persians are Mohammedans, but not the type of Mohammedans found in Turkey and Kurdistan. There the religion of Mohammed makes men cruel, causes them to hate other people, especially Christians, disgraces women, and does horrible deeds in the name of its god, Allah.

When the war broke out, these Turkish and Kurdish Mohammedans attacked the Christians in western Persia as well as in Armenia. In one part of Persia, Urumia, where for years we have done splendid things for the Persian people and the Assyrians, were a large number of Christians. Urumia is very near Kurdistan, and when the fierce Kurds attacked the Christians who lived outside of Persia, these poor people fled to our American Mission for protection. Back in 1915, fifteen thousand of these refugees were sheltered in our mission compound, and were saved only by the American flag which floated over the grounds. But nearly one quarter of these people died from disease, and with them two of our noble missionaries who helped to take care of them.

In 1918 when Russia fell into the hands of the Bolsheviki, eighty

thousand Christians near Urumia were left at the mercy of the Turks and Kurds. Expecting the British to help them the Christians held out for months, but at last they had to flee. They were pursued by the Turks, and thousands were killed or died of hunger, thirst, and disease, before they reached the British lines. In that number was Dr. William A. Shedd, one of the best friends Persia ever had. He went with these poor people to encourage them in that awful retreat, and to see that they gained the British protection. They reached safety, but he died, in spite of what the army doctors could do for him—and "the British officers with a little hoe, on the mountain side dug the grave of this brave American shepherd, who had given his life in defending the Assyrian flock from the Turkish wolf. They made the grave just above the road beside a rock; and on it they sprinkled dead grass so that it might not be seen and polluted by the enemy."

In 1919 some of the missionaries returned to Urumia. Again the poor Christians were attacked by the Mohammedans. Over two hundred and fifty were murdered, and only six hundred were left in Urumia city and plains. The missionaries and those six hundred were saved only through the influence of prominent men of the city. The mission compounds were partially destroyed, and even the doors, windows, and bricks of the buildings were torn out and sold by the hungry Moslems.

All over the world the story of this fierce hatred which persecuted the Persian and Armenian Christians is told to-day. In East Persia they endured the same horrors. The account makes our Bible reading very real.

In spite of these persecutions the missionaries have gone forward with the work of the Master among his people, and are trying to win their persecutors to him. They are taking loving care of the sick and hurt bodies of the people, knowing that Persia needs them, and wants them to stay.

Here is a splendid mission at Teheran where we have a fine school for boys. The Persians say, "The Americans have a factory at Teheran where they manufacture men." Listen to the greeting of Dr. S. M. Jordan, of the college:

"Persia is the old homeland of the Aryan people from which our ancestors originally came, and the best news in the world to-day is that Persia, the greatest independent Mohammedan country in the world, is a forward-looking nation. The Persians do not believe in massacres, bigotry, and fanaticism, but look upon all these things as out-of-date

and foolish. They believe that Western civilization and modern education will solve all their difficulties, and that we Americans can show them the way. They are employing American advisors to help them make their government efficient. They believe that we can educate their boys to be efficient leaders for the future, and so the leading men of the country are sending their boys to our mission schools. Many have to be turned away because we do not have room for them, so we must enlarge and make our schools better in order to give them the education which they so much need and which they are willing to pay for."

There are other stations, Hamadan, Meshed, a famous holy city, Tabriz, Resht, Kermanshah. In our schools we are teaching hundreds of boys and girls, and the Persian Government is copying our methods and endeavoring to start schools wherever teachers can be found to take care of them.

Poor Persia, with her opium and malaria; her little children at work; her cruel, ignorant persecutors of Christians! And poor Christians, with all their pitiful sufferings for Christ's sake! No, we must not call them poor. Let us think of them in the words of our memory text: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." Let us thank God for their faith, and with loving help, let us assist them in building the better Persia of the future the Persia of Christ and not of Mohammed, of the kingdom of love, and not of the kingdom of hate.

Second Week, Second Day

SYRIA

The Country of Jesus

PURPOSE: To teach the child appreciation of the Biblical values in Syria and Palestine, to see the living present in its spiritual need, and to see the mighty power of the Master still sufficient to meet that need.

SCRIPTURE: Luke 2:1-20.

MEMORY VERSE: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."—John 8:12.

SUGGESTED AIDS: The map of Palestine; souvenirs of the Holy Land; pictures of Syria and Palestine, hung about the room in preparation for the lesson. Have pupils make a map of Syria, and locate our mission stations on it: Aleppi, Tripoli, Beirut, Sidon, Suk-el-Gharb, Zahleh, and Mardin.

BIBLIOGRAPHY: "Pen Picture of the Syria Missions"; Annual Report of the Board of Foreign Missions; section on Syria in the Interchurch "World Survey," Foreign Volume.

GAME: Teach the children the game of Syrian "hop tag." See Introduction.

To-day we start for Syria. How shall we travel? We shall go by camel back to old Damascus through Arabia, that strange land of Bedouins, and of Mecca, the sacred city of the Mohammedans.

As we swing along on our "ships of the desert" we will think about poor Persia, and look forward to seeing Syria and the Holy Land. Our guide will tell us that Syria has only two seasons, a dry, hot summer, and a rainy, warm winter. The rain begins in October, and is at its worst after January. Spring is the most beautiful season of the year, while summer is marred by dust, dirt, and heat. Up on the mountains, however, we can see the white snows, which melt and form the cool, clear water we shall drink on the way.

Syria suffered much during the Great War. In some sections of the Lebanon Mountains our American Red Cross saw nearly a third of the population die of starvation and disease. Many villages were almost wiped out by famine, and in some of the cities diseases, such as typhus fever, carried away thousands.

Syria is the land of Bible story. As we enter the city of Damascus, let us think of Naaman, the leper who lived there, and of Paul, who, on his way to persecute the Christians there, was turned into the faithful missionary of Jesus by his experience of the road which crosses the plains to Damascus.

Leaving our camels at Damascus, we shall take automobiles to Beirut. This is the great port of Syria into which comes merchandise from other lands overseas. Here we have a church, a school for girls, and a new kind of missionary, a missionary printing press. The printing press has been doing great work for our Lord in his own country. He told his disciples one day that they would do greater works than he, in the days to come. Look at what his followers are doing in the printing shop at Beirut.

For a hundred years, from the presses of the mission, there have gone forth parts of the Bible, whole Bibles, and other books printed in Arabic, into all the country round about Syria to help millions of people understand the heavenly Father's love in Christ. Do you know how many volumes have been printed in Beirut by the presses of that great shop?

Two million. Think how glad William Tyndale would be to find the Bible being printed in such quantities! A book can keep on working when a man is dead. A book can go where a man cannot. The Bible is finding its way into the homes of the people who would not listen to a missionary and as they read it, they are learning what the Master taught in places not far from where his printing presses are at work to-day.

We ought surely to visit the great college at Beirut, and also the school, but there are so many places to see that we must hurry on.

Here we are at Sidon. Do you recall a story in the New Testament about Jesus' healing a poor woman's daughter near Sidon? Here is a follower of Jesus who is helping the boys and girls of that land, Dr. S. D. Jessup, who has charge of the Near East Orphanage, and is waiting to greet us:

"In the name of a Jesus, who said, 'Suffer the little children to come unto me,' we bid you welcome to Syria—Syria, a wonderful land with sunny skies and delightful climate, where Jesus lived as a child. It seems as if missionaries ought to be going out from this land, rather than coming to it, but it is sad to think that nearly three fourths of the people of this land do not accept Christ as their Master, and so you find us here laboring to teach these people of Jesus and his love.

"Before the Great War, Syria was under control of the fierce Turks but nevertheless many Syrians came to the mission schools. Now France rules most of the country and missionaries are more free to speak and teach as they wish. Therefore an ever-increasing number of children of those who do not accept Jesus as a Saviour are coming to schools where they hear the story of Jesus."

At Tyre, centuries ago, there lived a great king known as King Hiram. He helped Solomon to build the great Temple at Jerusalem by lending him workers and sending him materials. People did many things for God in those days, but all goodness did not disappear when they died. Dr. Jessup and other missionaries are doing splendid things in the Master's name for the boys and girls of Syria.

The Syrian girls who attend our schools study faithfully, and when they return to their villages they become good examples to all their neighbors.

One day, in a school, a teacher told a group of little girls the story of Jesus' taking the little children in his arms and blessing them. To make sure that they had understood the story, she asked, "Who is it

then that Jesus takes up in his arms and blesses?" A little Moslem girl arose and pointed to some Christian girls, and said, "It is Mirjain, and Baseeme, and Esther." The teacher then told them that Jesus had come to gather all the children of the whole world into his Kingdom. Whereupon the little Moslem girls cried, "Then he loves us Moslem girls, too, unhappy that we are?" We know that he does, don't we? Would you like to sing that old song, "Jesus Loves Me," in the same language in which the little Moslem girls sang it that day? At the end of the lesson we will sing it.

There are so many places we must visit before we leave Syria and Palestine: Bethlehem, where Jesus was born; Nazareth, where he lived; Capernaum where he taught; the Sea of Galilee, by the side of which he won his first disciples; Jerusalem, where he was found in the Temple, and to which he was welcomed by the hosannas of children; the Garden where he prayed; the hill on which he was crucified; and the tomb from which he rose—all these we must see. As we visit these sacred spots, surely our love for him will grow deeper, and our purpose to tell the story of his love to Syria and all the world will become stronger. We know what he can do for the children of Syria. We know what he can do for the children of the world.

One day when Jesus was talking to the people he said this: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." He meant that every true and faithful friend of his would know how to live as God wants him to. This is what Jesus is saying to Syria to-day. He is saying it to all the people who are following the false prophet, Mohammed, and who are in ignorance and poverty and sin: "I am the light of the world."

Second Week, Third Day

AFRICA (I)

"The Dark Continent"

PURPOSE: To see the evil of human slavery in Africa from the standpoint of Christ, and to inspire the child with his appreciation of the worth of everyone in the sight of God.

SCRIPTURE: Philemon.

MEMORY VERSE: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus."—Gal. 3:28.

SUGGESTED AIDS: A picture of David Livingstone; map of Africa.

"A Call to Service," from "Dramatized Missionary Stories," Russell.

GAME: "Kalurembo." See Introduction.

BIBLIOGRAPHY: "Pathfinders of Africa," "The Book of Missionary Heroes," Mathews; "David Livingstone," Horne; leaflets of the Foreign Board.

We are to visit "The Dark Continent," as Africa is sometimes called, yet it is not so dark as it once was, and it is growing brighter daily.

Our route takes us from Persia to West Africa, where our missions are located in the Kamerun region. Our transportation? This time we travel by airplane. We will "hop off" from Bagdad, crossing Arabia to Jerusalem, thence to Cairo, and up the Nile to Lake Victoria. Let us look for places of interest as we fly along. Off to our left is the Red Sea, across which the Egyptians tried to follow the Israelites. Below, for miles, stretches the land of Egypt with its ancient pyramids, and the wonderful cataracts of the Nile. We shall stop on the way to fill our tanks with gasoline, and to rest, perhaps in some settlement in the Sudan, and then proceed to Lake Victoria.

Africa is a land which is mentioned in the Bible. Here the Israelites were kept as slaves of Egypt. The lives of Abraham, Jacob, Joseph, Moses, and Jeremiah are linked up with its history. When Jesus was a baby, Joseph and Mary escaped with him to Egypt to save him from King Herod. On the day of Pentecost, travelers from Cyrene and Libya heard the preaching of Peter, and took his good message back home with them to Africa. Four years later, the treasurer of the queen of Ethiopia met Philip, and was converted, and returned as a Christian to his place in court.

Africa is a rich country. Nearly all the diamonds of the world come from South Africa. There are coal and copper and iron and other minerals in its soil. The forests abound in fine wood such as mahogany and ebony, while from the hunters of the forests and fields has come the ivory which the world has used for years.

In the Kamerun district, the climate is unhealthful. As in Persia, the African missionaries have to fight malarial fever. Many a fine life in Africa has been lost because of this dreaded disease. The greater part of Africa has a tropical climate. Our doctors have learned, however, how to take care of themselves and others in Africa, but even then they can stand Africa only four consecutive years, and then they must have a vacation.

There are about one hundred and sixty million people in Africa. From

Central Africa southward these people are Negroes. They live in rude huts made of poles, thatch, and mud, with no chimneys and no furniture. The work of the homes is done by the women, who are not so fortunate as women are in America. Here we honor our mothers and sisters and try to save them many of the hard tasks. In Africa a mother or a sister is owned by the husband and father and is compelled to work like a slave. A man buys as many wives as he can afford, and sells any he wishes to dispose of. For so many goats, pieces of money, blankets, or so much cloth, he may sell his little daughter to any man who wants her.

Africa is the land of slavery. As far back as history goes, we know people were held as slaves there. The Israelites were slaves in Egypt. Every old Egyptian tomb discovered in our time tells us that slaves were owned by those able to keep them. Do we not know that we Americans bought black men and women who were stolen from Africa by wicked traders, and shipped across the ocean to be sold to us or to any other people who would buy them? We know that slavery is not a very old custom in America, when we see the old Negroes who were slaves, or listen to their children who tell us of their hopes for their people. Slavery is a wrong: we know that each one of us was meant by God to be free. God intended us all to be his children, owning no master but the Lord Jesus.

One day a young man, a Scotchman, heard an African missionary named Robert Moffat say that he had often seen, rising in the morning sunlight, the smoke of a thousand villages where the gospel had never been preached. That picture never died out in David Livingstone's mind. He had intended to serve the Master in some other country, and had been fitting himself to be a doctor, so in 1841, he went to South Africa where for eight years he served as a missionary.

He knew that farther north there were villages where the voice of the white man had never been heard, and that in the heart of Africa there would be found the slavers who raided the little villages, killed many of the inhabitants, and carried away others into slavery. David Livingstone hated slavery. He determined to do what he could to break up that evil, and felt sure that if Africa could be explored for Christ, and the country opened up to the missionary and to trade, that slavery would receive its deathblow.

Livingstone was a brave man. It took courage to venture into a country filled with savage people, many of whom were cannibals, and

all of whom mistrusted any stranger. The Arabs, who preyed upon the Africans, were feared and hated, and, if Livingstone went where these men had been, he risked his life. Yet he went on, because of his love for Africa.

One day, while paddling up a river in a canoe with his men, he came suddenly upon a large number of black men who were waiting to kill him. One of the chiefs cried to him to turn back, and then the savages shot a great cloud of arrows at them. The paddlers were frightened, but the great missionary ordered them to go on, and when the water grew shallow, he jumped out of the canoe, and began wading toward the black men, his arms held up above his head.

"It is peace," he called out, and kept on toward those spears and deadly arrows. The men on the bank were awed by his courage and did not attempt to shoot at him.

"You think I am a slave raider," he said to the chief. Then he rolled up his sleeves, and showed them all his arm. "See," he cried, "Is this the color of the men who come to make slaves and to kill?" The savages were astonished. They had never before seen a white skin.

"No," Livingstone continued, "this is the skin of the tribe that wishes to help the African."

"Almost unconsciously the men dropped the spear points and arrows as he was speaking. The chief listened while Livingstone, who was now on the bank, told the savages how he had come across the great waters from a far off land with a message of peace and good will."

The brave missionary went on through Africa, over mountains and across the rivers and lakes, in peril of the wild beasts, "threatened by the guns of the slave-raiding Arabs and the spears and clubs of the savage hunters," until at last, sickened with fever, he could travel no farther. Then in a little hut, far away from home, with no one to watch by him, David Livingstone died. When they found him, he was kneeling by the side of his bed, but his soul had gone home to God.

Livingstone's spirit has gone on. Other brave men pressed on to finish the work he began. To-day there are railways in Africa, schools and hospitals are conducted by people who love the African, as did Livingstone, and the story of the love of Jesus for all mankind is being told in many villages. To-day, where Livingstone saw the slave market in Zanzibar, a great church stands, built by Negro hands, and in that church you may hear the choir boys singing the words which sum up

the life of this noble man of God, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives." (A.V.)

We know why David Livingstone gave his life for Africa. He loved Christ, and he had learned from him the truth Paul taught one of his churches: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." We are all children of the same heavenly Father. When we know this, we must see that all people are our brothers, no matter what color their skin, and no matter where they live. That means we must help them, not harm them; make them free to be as good as they can be with God's help. Just as Paul aided the slave we read about in our Bible lesson to-day, and at the same time helped his master, Philemon, the rich man of Colossæ, by telling them both that since they were brothers in Christ, they should treat each other like brothers, so we should hold light by which the African can find his way out of his darkness into the sun of our heavenly Father's love, and receive a place in his heavenly Kingdom. As we think of these things, let us listen to the greeting of Dr. William Johnston, one of our missionaries at Elat, which we shall visit to-morrow:

"You are a long way from home, boys and girls, but you are among friends. The people you will see in our mission are hard-working, faithful men and women. You know that we have the biggest church in the world here, and in it these people find their great joy. If you are here over Sunday you will see our great outdoor meetings and our crowded churches, buildings much different from those you know as churches at home. The people we work with are very generous. Their collections on Sunday have everything in them from peanuts to live chickens. There isn't a great deal of money here, but there is a lot of love.

"To-morrow you are to visit the school our good friend, Mr. Hope, is superintending. You will find that we are trying to make better men and women out of these African folk, as well as better workmen. There are still others we must help, thousands of whom have never had a missionary or a doctor. Some day we hope to reach them all. If we cannot go ourselves, we know that some of our boys and girls, trained in our churches and schools, will go with the message of God's love and the help of the Christian spirit. In the meantime, look about you, and learn, and then go back home to tell the folks what is being done in the Master's name in Africa."

Second Week, Fourth Day

AFRICA (II)

"The Largest Church in the World"

PURPOSE: To introduce the child to the remarkable work our Church is doing at Elat and its outstations, and to show that the African is most responsive to the appeal of Christ.

SCRIPTURE: Acts 8:26-40.

MEMORY VERSE: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matt. 9:37, 38.

SUGGESTED AIDS: Articles of reed or rubber, which came in the raw state from Africa; map of the Kamerun district with our mission stations located on it. Have children construct an African village. See general bibliography for material. Use "Animated Scene for Africa" (See Part III). Special set of lantern slides on Fred Hope's work at Elat.

BIBLIOGRAPHY: "Pen Picture of the West Africa Mission"; "African Adventurers" and "An African Trail," Jean Mackenzie; Annual Report of the Board of Foreign Missions.

Yesterday we saw slavery in Africa as Jesus sees it. To-day we are to learn what his followers are doing for him in Africa. Don't be surprised at anything you may find in the Kamerun district where our mission stations are located.

Africa has been called "the dark continent." That name was given to it for several reasons. For centuries the people of other continents knew very little about it. "Its people are of dark color. It is a land whose people are devoted to dark customs and practices. It is a land where religion is a thing of darkness and blind superstition."

We spoke of one kind of slavery in Africa. There is another form of slavery there. The people are slaves to their religion. They believe in spirits. When these spirits are not satisfied, they will harm people, the Africans say. They believe every misfortune is caused by evil spirits. If sickness comes, or disaster, or death, the spirits are back of it all. These spirits inhabit trees, rivers, mountains, animals, and are, indeed, everywhere. To win the spirits' favor, offerings must be given to them. In times of sickness, if offerings and prayer do not succeed, drums and noise and dancing are used to scare away the particular demon which is causing the disease. Then the African carries a charm, or fetish, as it is called. Do you know what it is? Sometimes it is made of tails of bush cats, or horns of antelopes, or nuts, or shells, or stone,

or the bones of an animal, or of a person. These charms are bought from the witch doctor, who prepares them in secret, and who puts a spirit into them which is supposed to obey the will of its owner. When a charm fails its owner, he discards it for another and stronger charm.

Then there is the witch doctor. How would you like to have your little baby brother taken to the witch doctor, who has prepared a big steaming pot of boiled snakes, a piece of a lion's paw, a bit of elephant, some crocodile, and a few other such unpleasant things? How would you like to see the greasy old man hold the little boy over that boiling pot until he is almost choked by the steam and smoke in order to make him unafraid of the animals in the pot? There isn't much good in a religion like that, is there? No wonder the African is afraid of the dark! No wonder he dreads trees, and rivers, and wild animals! We know that this is foolish, but he believes in it. He is a slave to it.

As we sail along in our plane we shall see many of those villages whose smoke made David Livingstone want to help the people living in them. Let us look at one of these places. It has a wide street, with low, thatched huts on either side. If it is morning, there will be no one in sight. The men, women and children are all in the forest, a hundred feet from their back doors, working in their gardens. If it is afternoon, we shall see many men gathered about one big house. It is the palaver house of the village. This house is just as necessary as an ice-cream store is in America. It is the town hall, the police court, the newspaper, the country store, the bulletin board, the place where the African has his talking bees, called "palavers."

Out in the streets wander the village goats. They are so small that we wonder what kind they are. And the dogs are also small. Women peer from each doorway, while out in front of the houses are the babies and little children.

Then there is the forest. Listen to what an explorer says about the forest near our mission: "Here we are in the forest of Kamerun. Imagine yourself marching through a wood so thick with trees that you can see above your head no glint of sunshine and no patch of blue. The road is covered with dead and decaying leaves. Mighty tree trunks lie across the path. Treacherous roots lie in wait for you and trip you up. You wade through marshy ground, from which rise the germs of all kinds of disease. Everything is quiet. The silence is broken only by your own timid footsteps. You are filled with a strange feeling of dread. Something seems to be beside you, before you, behind you, and above

you, choking your breath, shutting off your cry, and chilling you to the marrow." No wonder the African is afraid!

Here we are at Elat. Mr. Fred Hope, who has charge of the Frank James Industrial School has a word of welcome for us. When he has greeted us, we will look around and see what is being done for the people in the name of the Master.

Greetings from Elat:

"We are glad to say, 'Hello,' to you. We have so few visitors from America that when a group of boys and girls like you come to our mission, we are more than happy.

"You have seen a good part of Africa on your way here, but you haven't yet seen the real Africa. The real Africa is, for the most part, made up of folks with black skins but with hearts that are kind and true when they are given a Christian chance.

"Our work here is to run the Frank James Industrial School. In this school we have students from all over this section of Africa. As you follow me through the different shops you will see interesting work being done and work just as good as that at home. We send carpenters from our school all over our district to repair the chapels in which the people meet and put up new ones; while in the furniture class we make handsome pieces of mahogany which are in demand among many of the Europeans who are in Africa.

"In connection with our school there is a night school where those who wish may learn French, for we are in French territory. The French took this part of Africa from the Germans after the World War. Bulu, the language of the natives, is also taught to the workmen who have not learned to read. We also gather the men and women into Sunday schools, and teach them that which means so much to us all—the love of God in Christ.

"We need God's wisdom, strength, and love to guide us in our effort to teach, feed, and clothe some of these people of his, and we hope you will not forget us when you leave Africa. Some day some one of you may come over here to help us."

One way to dispel the darkness of Africa is to educate the people. That is what is being done at Elat. There are different kinds of schools there. Girls' schools and boys' schools work side by side. The Frank James Industrial School is a busy place. Let us see what is being done there.

Here is the carpenter class, building fine furniture, and making all

the repairs needed at Elat. If you want a souvenir, the ivory department will furnish you with the articles of elephant ivory, perhaps a necklace of ivory beads, or a fine ebony cane. Are your clothes worn? The tailor shop will fit you out for your African travels. If you are interested in reed work, look at the splendid rattan and reed furniture the students are making. Last year they sold over four hundred pieces of this furniture. Shoes? Of course you can buy them in the shoe class. If our airplanes have any engine trouble, the blacksmith class which also fixes motors of all sorts, will help our mechanics.

We shall go now outdoors. Here is the class studying agriculture. What are they growing? Castor beans, pineapples, papaws, dwarf bananas, sugar-cane, cassavas, and chickens! This is a real farm, isn't it? It is much finer for Africa to learn how to raise good food than to go off head-hunting, isn't it? And it is worth more to the people to be taught how to make useful articles, than to be left to war among themselves.

There is something more than a school at Elat. There is a great church with eleven thousand six hundred and eighty-two members and about five thousand more, nearly ready to be taken into the church. Over sixteen thousand members! What a church! One minister cannot take care of that big congregation. These people gather at eleven different meeting places, and there are nearly eighty ministers to preach to them. Not so long ago we thought of giving up the Elat station, and see what we have to-day!

What is that queer sound? It is the drum call. It is being beaten to call the people to church. Here they come. They call themselves the "Tribe of God." They try hard to keep the "Ten Tyings" which are our Ten Commandments. And they work for the Master by telling others about him. Some of them go out with the missionary to little villages, where he tells the old, old story. They cheer him in his loving efforts for Africa. He knows, and they do, too, that there are many villages where the story of the heavenly Father has never been heard. There are the dwarfs and the cannibals and the head-hunters and others to whom it must be told. Perhaps some day the drum call will sound in their villages. Perhaps one of us will stand beside that drum when the time comes to speak.

Africa needs our help. If at Elat thousands of people can become Christians, and be freed from fear, and made faithful and loving children of the heavenly Father, no longer following the ignorant, foolish ways

of Africa's old religion, ought we not be willing to do more for these other millions of black people who do not know our Christ! Ought we not to join ourselves to them, as Philip did to the black man in our Bible lesson, and tell them the story of Jesus? Do you know what Jesus would say if he were to visit Africa, and see what we have seen? "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Let us do that now.

Second Week, Fifth Day

INDIA (I)

Handicapped Womanhood

PURPOSE: To show the child the handicaps under which the girls of India labor, and the significance of the Christian gospel in its effort to save them through love and knowledge.

SCRIPTURE: Matt. 15:21-28.

MEMORY VERSE: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."—Matt. 18:6.

SUGGESTED AIDS: Picture of the Taj Mahal; child dressed in Indian costume; map of India. Have children locate stations of the West India Mission. Animated Scene: "In a Christian Village" (See Part III); "The Strange Story of Mary Reed," in "Dramatized Missionary Stories," by Russell.

BIBLIOGRAPHY: "The Wonderland of India," Chapter I, Rockey and Hunting; "The Child in the Midst," Larabee; "Lighted to Lighten," Van Doren; "Pandita Ramabai," Dyer; "Pen Picture of the West India Mission"; leaflet, "Behind the Teakwood Window," Higginbottom; "In Open Country and Crowded City," Watt.

GAME: "Kabaddi." See Introduction.

Our next country is India. To reach there we will fly across Africa from our mission to Zanzibar, on the east coast, and there take a steamer across the Indian Ocean to Bombay, one of the large cities of India. Our trip across the equator will be warm, but while our good ship sails on, let us sit in the shade of the deck awnings and learn something about India.

India is a big country. It extends east and west about two thousand five hundred miles, and from north to south nearly two thousand miles. It has many railroad lines, and a population of about three hundred and twenty million people. How many times larger is that than America's?

There are very few large cities in India. Most of the people live in villages, of which there are nearly seven hundred and thirty thousand. Some one once figured that if Jesus had started to visit a village of India every day, from the time that he was on earth, he still would be traveling about India, and there would be hundreds of places unvisited. Think of that!

India is a part of the British Empire. Wherever you go you will see British officers, soldiers, and officials, many of whom, however, are Indians, for Great Britain wants India to help govern herself. England has done a great deal for India in giving her railroads, building roads, and helping to irrigate the fields by building great reservoirs to hold water for the dry season, and missionaries from England have gone to India to tell the people about the greatest King of all, Jesus.

There are many beautiful things to be seen in India. The shops contain fine pieces of carved ivory and woodwork, carpets and embroideries, and some of the buildings are very handsome.

Although India has many treasures, India has other things that are ugly and harmful.

India is a land where there is much sickness. Plagues kill thousands of people every year. In twenty years nearly ten million people have died of plague in India. The houses in which the common people live are very unhealthy, and the food they eat is hardly sufficient to build up health that can resist disease.

India may have treasures, but she has terrible poverty. Nine tenths of the people live on rice and curry, or cakes of wheat, or a seed like our birdseed. That wouldn't be so bad, if there were enough of it. But millions have only one meal a day of this food. Imagine how strong you would be on such a diet.

If India were educated, there would not be so much illness and hunger; but India is illiterate. Children there do not have our chances to go to school. Do you know how few of the thirty-eight million of children in India get any kind of schooling? Just eight million. We know what it means for a person to be poor and ignorant in America with its plenty and its many kind-hearted people who help the poor, but in India to be ignorant and poor is much worse.

Here we are at Bombay. "All ashore!" And now, where shall we go? To our mission south of Bombay. Would you know the names of the stations? Kodoli, Kolhapur, Miraj, Ratnagiri, Sangli, Vengurla, and Islampur. Let us locate them on our map.

We might take motor cycles to reach these stations. That would be fun, and it would be the way in which many of our missionaries travel in India, when they have a machine. Otherwise we must be content with the *ekka*, a two-wheeled cart drawn by an ox, and not apt to exceed the speed laws. Which do you choose?

Before we start, let us hear the greeting of a bright-faced, happy missionary mother, Mrs. Ethel Cody Higginbottom, who has come all the way from the United Provinces, where she is at work for women at Allahabad, to welcome us to India:

"Hello, boys and girls. Here you are in India. There is much that you will want to see, so you will not care to remain on this hot dock very long. One of the things you will find out in India is that we are trying to give the children some of the things that make up your lives in America, school especially, and the love of the heavenly Father. If you had time you might aid us in teaching the non-Christian children of India how to play, but if you cannot do that now, won't you come back sometime and show them how to be happy in the games you enjoy? If you have any books like 'Pollyanna' or 'Daddy Long Legs,' that you may have been reading on the ship as you came over, you might pass them over to me to use with little Hindu friends, or mail them to me when you get home. They will be of much more use here than on your bookshelves. My daughter, Elizabeth, has been lending some of her books to some young wives who have gone as far as the fourth grade, because they have had nothing to do since they have been shut up in the houses of their fathers-in-law, and are seldom allowed to go out. Of course, millions of children in India cannot read. Many of them are not bright because their mothers work in the fields, and when they were babies they were fed opium so they would sleep and let their mothers work. They have been hungry all their lives, so they are thin and too tired to play, but they learn many things when they come to our schools, and one thing they find out is that it is Jesus who takes away our sin and sorrow and suffering and gives us an easy burden.

"I must not keep you any longer. Your guides want to show you some of our interesting stations, so good-by. I will see you when you come to Allahabad."

Did you hear what that Hindu said, when he turned away after listening to Mrs. Higginbottom? He noticed that there were a lot of girls in our party, listening attentively to what was being said. "To educate a girl is like putting a knife in the hands of a monkey," he said.

And his friend replied, "Yes, women are no better than cows, and must not learn."

"Women are no better than cows." In some parts of India they are not so good as cows. Here is a hospital for cows. The cow is the sacred animal of India. No one is permitted to harm a cow. No matter how much of a nuisance she may be, she is sacred. Perhaps the spirit of your great-grandfather is within her body. The Hindus believe that when people die they are born again and return in the form of some animal. But what is the matter with this poor, sick little girl? She needs a doctor. She ought to be in a hospital. Yes, but who cares for a girl in India? India doesn't build hospitals for girls, she builds them for sacred cows.

"Phut, phut, phut," our motor cycles go. What's this? Why that is a child widow. But she is only ten years old! Yes, that is true, but in India parents marry their little daughters very young, and sometimes these little children, who never have a chance to play, become wives at nine or ten years of age and are just one of many wives, whose husband may be an old man of sixty years. And when he dies, what becomes of the poor widow? Poor little child, no one wants her.

"Honk! Honk!" Here's a little village. Look inside that dirty house. There is a baby on the bed. It is a boy. No one wants girls in India. What are those things on the bed beside the baby? That monkey skull is to keep away danger while he sleeps. That black cord tied about his stomach keeps away disease. Why are they putting red-hot irons on the ankles of that man? That is to cure him of rheumatism.

Here we are at Miraj. That fine building is our hospital. Every year thousands of people are cared for there in the nice, clean, white beds, and many awful diseases have been cured in that white operating room. One of the doctors at Miraj has opened thirty thousand blind eyes! Here girls have a chance, for there is a school connected with the hospital where Hindu girls may be trained as nurses.

Over there are the schools, and many girls are in them. There are many wonderful women in India to-day who were educated in just such schools as we have in Miraj. One of the greatest of all Indian women, named Pandita Ramabai, became a Christian, and spent her whole life in helping the child wives, widows, and temple girls of India by means of schools and homes such as we have. These schools not only train the minds of India's boys and girls. They also teach the hearts.

Look in here. That white woman, is talking with some girls in our language. They are girl wives of some rich man, and she is teaching them how to read and write. The Book she is using is one we all love, and which, if it is obeyed, can make women just like Pandita Ramabai. In India this sort of missionary work is called "zenana work" because it is done for women in their apartments or zenanas.

There are many other places to see besides Miraj. We must leave the church, where the people worship, and the schools and the hospitals, and ride on. The other stations are just as interesting. All of them are trying to do something for the girls of India. Some of them have homes for the poor little widows; others have schools in which they can learn how to earn a living. All of them tell the same old story, that if India would only love Christ, things would be different. Each one of them remembers how the Master went out seeking those whom nobody wanted, and how he told the story of that search in those parables which were read to-day. We know that the reason why the missionaries are helping the people of India, and especially the girls, is because they, too, feel his great love for all people. With him, as we look at these girls and women of India, shut out from so many privileges, we may say to India, "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." India's girls are dear to the heart of the Master. Certainly we want to do all we can for them.

THIRD WEEK

SERVICE OF WORSHIP

(*a*) HYMN TO BE MEMORIZED: "Watchman, Tell Us of the Night," "The Hymnal Revised," No. 393. Additional hymn: "And Is the Time Approaching," "Alleluia," No. 141.

(*b*) MEMORY WORK: John 15:11-17, and verses as given in the daily lessons.

(*c*) PRAYER: Our Father and our God, we know that we are brothers and sisters of all the millions in other lands. We know that, like us, they reach out after thee, often in ignorance, and try to find the way to thee in the darkness without the Light of the world, our Lord Jesus Christ. May we see that if they are left in ignorance, and compelled to walk in darkness it will be our fault. This day, and every day, teach us that we cannot be thy true children if we do not share with others the light and life and love of our Saviour Jesus Christ, the Friend of all the children of the world. Amen.

STORIES

Third Week, First Day

INDIA (II)

Agricultural Missions

PURPOSE: To note the extremes of physical hunger in India, and to observe what agricultural missions mean in helping India to help herself.

SCRIPTURE: Matt. 25:34-46.

MEMORY VERSE: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."—John 6:35.

SUGGESTED AIDS: Use a glass of birdseed and a loaf of bread as objects. The birdseed is similar to the millet which forms the meal of so many people of India. Exhibit pictures of farming implements in America. Locate the stations of the North India Mission.

BIBLIOGRAPHY: "Building with India," Fleming; "The Gospel and the Plow," Higginbottom; "Pen Picture of the North India Mission"; "The Wonderland of India," Rockey and Hunting; Annual Report of the Board of Foreign Missions.

GAME: "Khokad." See Introduction.

To-day we are to visit the North India Mission. We shall leave Bombay on the fast Punjab Mail, which is a wonderful train with dining cars and even bathtubs in the little lavatory sections. It will be a dusty ride for the dust storms at times are blinding, and we shall have to scrub eight or ten times a day to keep ourselves clean. As we whiz along we shall see a lot of interesting sights. Here are the camel caravans, and out there on that distant road is an elephant with his howdah and the people in it. While we wait at a depot, we may notice the camel carts, and the oxcarts, and another queer sort of a cart, with shades pulled down on all sides, in which the women ride, called the "purdah cart." This cart is usually drawn by a mule or a pony. We may even see an airplane flying about, very much like the planes we used in Africa. Our planes will be waiting for us up in the Punjab to take us on to another country, difficult to reach in any other way.

"Allahabad, all out!" This is our station. Here is one of the splendid missionaries of India waiting to welcome us, Sam Higginbottom, who is principal of the Allahabad Agricultural Institute, and also in charge

of the Leper Asylum. Of course he has a word of welcome for us, and here it is:

"Welcome to Allahabad [Pronounced Allahabadh], a name given by Mohammedan conquerors to one of the most sacred places of the Hindus because of the great number of idols here! In 1836 a boat of the Ganges upset and a printing press went to the bottom. The missionary tried to get it up, and stayed so long and saw such large numbers of pilgrims come to bathe in the Ganges and Jumma Rivers just where they unite that he persuaded the mission to allow him to stay on. Thus Allahabad is the second oldest mission station of the Presbyterian Church in India.

"Before 1840 the missionary had collected in his yard a few helpless cripples and blind and also a few loathsome lepers. Ever since, the missionaries have continued to minister to these sadly afflicted folk. Some wonderful conversions have taken place among them. Many have lived and died to the glory of God, and last year a wonderful miracle—two lepers were cleansed.

"In the sixties a devoted woman missionary, one of the first in the world, started ministering to the sick women and children in Allahabad. Her work grew into a Woman's Hospital where thousands were cured, and many came to know Jesus and to believe in him and were saved.

"But the missionaries not only cared for the helpless and sick, the diseased and the outcaste; they also reached out to the strong and vigorous. They opened boy's schools, a school for girls and a college, and the Agricultural Institute.

"The famous Jumma Mission Compound of the High School and Ewing Christian College goes back to before the Indian Mutiny. I occasionally meet, in all the walks of life, old Indian gentlemen who tell me of their early days in the school sixty and seventy years ago. Many of them tell how learning of Jesus has made their lives different, though they have not had the courage to confess him openly. In this school and college, Hindu, Mohammedan, and Christian are all treated alike and taught to dwell together in unity, the aim of the school being to give the best that God has given us to these Indian boys. Surely Jesus himself is our most precious possession so we tell them all of him and have them study him in the Bible.

"As you came through India, you must have been struck with the poor little mud villages, the poor crops, the thin and weak cattle; most of the cows give less than a quart of milk a day. So we welcome you to

the Agricultural Institute where we are teaching Indian boys how to get bigger crops from their fields, and how to use modern American tools and implements so they can do better cultivation and thus overcome famine; we also teach them how to breed cattle that will give ten to twelve quarts of milk a day.

"Many babies die every week in Allahabad because they cannot get good milk, and we are trying to provide the milk so the babies can live.

"Come and see this wheat field. The straw is five feet six inches. The ears are from six to eight inches long and each ear has from fifty to eighty grains on it. In the villager's field the straw is about eighteen inches high and the ear has twenty to thirty grains. Thus we are using the means God has given us to feed the hungry."

What shall we do first? "Wash up," you say. Very well, and then we will begin our journey about Allahabad. This time we shall travel in Ford cars. They use them a great deal in India. Mr. Higginbottom has a Dodge.

Would you like to go to the Leper Asylum? There are many lepers in India, who, like Naaman in the Old Testament story, cannot be helped unless God does it. And God is helping the poor people who suffer from this horrible disease. The Leper Asylum at Allahabad is a clean place, where the lepers have their own church, and neat homes, and where they also raise many good and wholesome vegetables for food on the little farms.

"Are any of the lepers cured?" you ask. There is much hope to-day that they may be. By a new method of treatment the doctors are able to retard the disease and relieve its pain, though it is too early to say whether or not an absolute cure is reached. At any rate, many who had no hope before are now looking forward to being sent out clean and whole again, with their flesh "like unto the flesh of a little child."

There are many heroes in that Leper Asylum, and some heroines, too. Mr. Higginbottom likes to tell about Frances, the beautiful girl who found she had leprosy, and was heartbroken. She was sent to him, and he did what he could for her. Frances found that she had to stay in the asylum, and what do you suppose she did? She had been trained to be a teacher. She determined that she would teach the other lepers all that she knew, and, above all, that she would teach them the love of Christ for them. She could play the organ, and she used that talent to make them happy with her music. She cannot play now; the disease has destroyed her fingers. But she can smile and talk, and how

she does that for her Master! Some day we may be good enough and wise enough to cure all the lepers. Until then we must do the best we can for them.

Let us run over to the Agricultural Institute. There is a big college in Allahabad, the Ewing Christian College, but we want to learn something about the Agricultural Institute.

There is a reason for this Institute. It was started to help the people of India help themselves. How? Through teaching them how to run their farms so that they could get enough from the land to keep them from starving. They do not know how to farm as we do in America. Our farmers have fine tools, and know a great deal about the soil, and put fertilizer in the ground, and study the seasons and crops and grow enough not only for themselves but for other lands as well. Indian farmers cannot do that. Their farms are little, and their implements are poor and few, and their crops are very few. Because of this it often happens that terrible famines break out in India, sweeping away thousands of lives. Do you know that there will be more people going to bed hungry to-night in India than there are in all North America? Over one hundred million people in India live on only one cent a day for each person. Think of that when you spend your dimes and quarters on yourselves!

The Institute has in it boys from all over India. They come from all classes, and study in the same class rooms. Boys from wealthy homes study the same lessons as boys from poor homes. The Institute is teaching them how to grow more food for India's starving millions. There is a fine experimental farm connected with the Institute, on which the boys work. Listen to what Mr. Higginbottom says about that farm: "My Indian neighbors are raising only six bushels of wheat per acre, while on the farm we get from twenty to thirty bushels of wheat per acre. There is the same soil, with the same amount of sunshine and rain, the only difference being in the method of cultivation, and in the seed chosen."

Let us follow one of the Christian boys trained in this Institute out into one of the poor little villages where the people need to be taught what he has learned about growing food for hungry people. The village is very poor. "If we could persuade the people of some house in that village to bring out all their household furniture, wearing apparel, cooking utensils, personal effects, agricultural implements—all their worldly goods—you could buy the whole outfit new in the village

bazaar for five dollars." Think of what all that is in your home would cost!

Our Christian trained boy begins work in the village. Soon he has taught the people how to raise twenty bushels of wheat to the acre in place of six. What has he done? He has made it possible for the people to have a decent meal, and also for them to help some one poorer than themselves. Isn't that doing the Master's work?

"Jesus said that on the Day of Judgment he would say to a very surprised group of people, 'Come, ye blessed of my Father.'

'Why, Lord, why are we blessed?'

'You saw me hungry and gave me to eat.'

'No, Lord, we never saw you.'

'Yes,' Jesus says, 'when you taught that little famine-cursed village to grow twenty bushels of wheat in place of six or eight, you were helping to feed the hungry, and when you taught those people how to grow three bales of cotton in place of one, you were helping to clothe the naked?'"

The Bible tells us that Jesus went about doing good. Isn't that the real work of any of us? Isn't that what Mr. Higginbottom and all who are with him are doing for the poor of India?

They are doing something more. They are telling India, hungry and poor, something which all of us know. They are repeating the words of our memory text which mean so much more in India than they do in other lands: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

Third Week, Second Day

INDIA (III)

The Mass Movement

PURPOSE: To show the great response the lower castes are making to Christianity, and the need of Christlike leadership to guide them in their new-found life.

SCRIPTURE: Luke, ch. 15.

MEMORY VERSE: "Lift up your eyes, and look on the fields, that they are white already unto harvest."—John 4:35.

SUGGESTED AIDS: Child in Indian costume; animated scene illustrating caste. See Part III.

BIBLIOGRAPHY: "India on the March," Clark; "The Wonderland of India," Rockey and Hunting; "Pen Picture of the Punjab Mission"; "The Message of Sadhu Sundar Singh," Streeter and Appasamy; "The Outcaste's Hope," Phillips.

GAME: "Panhka Walla." See Introduction.

Jesus loved the poor people of Palestine. He loved them because they needed him. His heart was glad whenever they asked him to speak to them. The New Testament is full of the kindnesses he did them, and their apparent appreciation of all his goodness. Sometimes people are apt to think that the poor do not count for much. They may think that the rich and the strong are fortunate, that the poor and the ignorant are not of any value.

Our Lord never forgot what the poorest person is worth to the heavenly Father. One day when he was criticized for being friendly with people nobody cared for, he told three stories—the parables of the Lost Sheep, the Lost Coin, and the Lost Son—to teach his enemies that poor and ignorant persons are worth much to God, so much that he sent his only Son to find and save them. In India there are classes of people, or "castes," as they are called. There are Brahmans, priests, and teachers; Kshatriyas, rulers and warriors; Vaisyas, business men and farmers; and Sudras, servants. Then there is another group called "the untouchables" or "outcastes." There are nearly fifty-three million of these people who suffer at the hands of the caste people more than any of the poor folk of Jesus' day.

They are to be found all over India. They do the low and dirty work of the country. Many of them are engaged in occupations which the higher caste people think are degrading, such as making rope, making leather articles, sweeping the homes and streets, and cleaning the stables. No one has any pity for them, and all abuse them and take advantage of them in many ways.

Here is a village, and on its edges are the little dark mud huts in which the outcastes live. These outcastes are the ones who clean the village of dead animals and other refuse, and eat the meat. Their pay is given to them in a piece of land, not very good, and the right to beg from door to door when it is their turn to do the village work. In times of plenty things go well with them, but when the rain fails and famine comes, they suffer. A missionary tells how he saw a man come home late at night to a family of five persons smiling over his success, and all he had as his wages was a little pot of millet gruel no larger than a good-sized dish of oatmeal; this was all the food that family had to eat for twenty-four hours. The family next door had nothing, and went to bed after drinking a little salt and water.

In some parts of India outcastes must get out of the way when a high-caste man comes along. To be near would be to poison the air he

breathes. The outcaste may not study with the caste child in school. He may not use the village well. He is not allowed inside the Hindu temple. So he builds his own little shrine outside the village, and worships there. And such a shrine it is! A little six-inch block of wood or stone, with holes gouged out for eyes, black with grease, oil, and the smoke of many sacrifices, before which he worships.

India never thought of anything better for the outcastes until the missionaries came. The Hindu laws ordered them out of the villages, and said, "Their clothes must be the mantles of the dead; their dishes for food, broken pots: their ornaments, rusty iron; continually must they roam from place to place." The Hindu religion taught that they suffered for sins which they had committed when they had lived on earth before. "As soon may a black puppy be changed to a white one as a barber become a Brahman," some of the Hindus say.

Jesus' disciples are helping these "untouchables." In India to-day there are fine young men and women from America and other countries who do not believe in any such nonsense as a person's being untouchable, and who are doing kind and helpful things for these millions. Here is one of these Americans, Arthur E. Slater. Let us visit him.

He works in a district where there are living large numbers of these people, who were extremely poor. They kept chickens—scrawny chickens, they were—but they took good care of them, and they knew something about their raising. Mr. Slater came to Canada, took a course in an agricultural college, and then went back to the little town of Etah, miles from a railroad, where he began to show the people how to raise better chickens and get larger eggs. He had a lot of fine American chickens shipped to him, and he began to breed finer chickens, selling the eggs for settings.

Those wonderful chickens were the talk of all the neighborhood. The people could not believe that any chickens could give so many eggs. They bought the eggs, learned from Mr. Slater how to take care of the "missionary chickens," and to-day the people who live in that district, once dirty, poor and hopeless, are becoming clean, well-fed and prosperous. That is a new way of doing missionary work. Mr. Slater calls his chickens "missionaries in feathers." Each year some new chickens are shipped to him from the States.

There is another man who loves the outcastes. His name is Sadhu Sundar Singh. He is the great Christian saint of India, who travels all over the country telling what Christ can do for all of India's millions,

and especially for these untouchables. His life is a thrilling story. When he became a Christian, his parents disowned him, for he came from a rich and high-caste family who felt disgraced by his act. But Sundar Singh to-day is happy, because he is sharing the Master's joy in seeking the lost folk of India and bringing them to his Lord. He knows that they make fine Christians.

In a village in North India there lived a dark little man named Ditt. He was an outcaste who bought and sold hides. One day he heard the gospel from a Hindu Christian and he became a follower of Christ. He returned to his regular work, telling his friends of the wonderful Saviour whom he had found. His friends laughed at him. "One of your legs is broken already," they said, referring to his lameness; "so may it be with the other!" But he patiently kept on, and within three months he brought his wife and daughter and two neighbors to the missionary to be baptized, walking thirty miles to do this. From time to time Ditt has made that thirty-mile trip with some of his neighbors who have become Christians through his influence.

Thousands of these outcastes have become followers of the Master, and thousands more could be taken into the Church in India if only there were enough missionaries to look after them; for they need help. They must be taught how to earn a living. They must be led away from many of their old and disgusting habits, and they must be taught how to be faithful and intelligent Christian people. This means schools and churches and more missionaries to lead them. This means that, unless we help them, they must continue to live in poverty and ignorance.

Jesus once said, "Lift up your eyes, and look upon the fields; that they are white already unto harvest." They are white in India. Thousands of outcastes call for us to help them. Shall we not do so?

Third Week, Third Day

TIBET

PURPOSE: To introduce the child to Tibet, the isolated land, and to teach him the need of that land for Christ, who isolates us from sin.

SCRIPTURE: John 10:1-18.

MEMORY VERSE: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

SUGGESTED AIDS: Padlock and key.

BIBLIOGRAPHY: "Pioneering in Tibet," Shelton; "The World Call," International Magazine for the Disciples of Christ, June, July, and August, 1922; Missionary Review of the World, January, 1919, pp. 19ff; also August, 1921, p. 607.

In northern India there is a great range of mountains called the Himalayas. Beyond these is a land of which we know very little. It is called Tibet.

For centuries Tibet was a part of China, and because the Chinese then hated all foreigners, and did not wish to have anything to do with strangers, the people of Tibet closed the door of their country against all other nations. They padlocked themselves in, and refused to admit anyone. When a stranger tried to get into Tibet, he was turned back. Those who did manage to explore the country, did so at the risk of their lives, and many died in the attempt.

The Tibetans are a fierce people. They are very warlike and quarrelsome, and are ready to fight on the least excuse. On the borders of the country there are many robber bands, and often the poor traveler, even if he is a man of the country, loses all he has as he tries to pass these bandits who do not hesitate to kill the prisoners who can pay no ransom.

We know that it is just as foolish for a nation to try to live by itself as for a person to do so. We know that nations, like persons, must depend upon each other, and unless they live like good neighbors, they are bound to lose in the long run.

The people of Tibet never cared to visit other countries. Until a few years ago they knew nothing about a world outside their own country. They did not care to go to China or India, their next-door neighbors, because they were afraid of the heat in these countries. Tibet is such a high country that it is called "the roof of the world." It is far up in the mountains and in many places sixteen thousand feet above the sea. The country is so high that very few trees can grow in it, and such as do grow are dwarfed and stunted.

There are about 6,500,000 people in Tibet, and one out of every seven is a priest. Their religion is strange and awful, and the priests hold the power of the whole country in their hands. They live in groups, sometimes of a hundred, often of several thousand, and many of them are very rich. They fear the foreigners because in one of their holy books there is a prophecy which warns them against allowing any strangers to come into their country lest the foreigners' religion should

drive out their religion, which is called Buddhism, and make their great buildings and their priests disappear.

One of the duties which our Lord has given us is to tell the whole world about the love of the heavenly Father, and the great gift of his Son to save all men from sin, and to help them to live useful and good and happy lives in him. To carry out this command of Jesus', missionaries have gone to every corner of the world to tell the story of his love to all people. Tibet is one of these countries. Our story to-day is about a brave-hearted doctor who went there to win the people of the "roof of the world" to his Master.

The quickest way for us to get to the little town where this brave doctor worked is by our faithful airplane. So let us "hop off" from northern India, and sail over the mountains to the town of Batang on the Chinese and Tibetan border. Here we shall find a few loyal missionaries doing things for the boys and girls and the older people of Tibet.

Of course we shall find great ignorance here. Little attention is paid to learning. What education there is the priests have. The women have none at all. Only two or three women in all Batang can read. Only those girls who are in the mission school know what every little boy and girl in the fifth grade in an American school knows. The women are very fond of jewelry, but they are not very clean. If a woman tries to keep herself clean, her friends make fun of her. The matron at the orphanage in Batang, where the mission cares for the poor children whom no one wants, will tell you that when any person keeps halfway clean, and washes her clothing once a week, the neighbors say that she is "putting on airs."

At Batang we shall find a hospital which can care for from fifty to seventy-five patients, a school, of about one hundred and fifty, a church, and an orphanage. Shall we look in on the orphanage which is in part of the school building?

Mrs. Esther MacLeod is waiting at the door to greet us and to tell us what she and her helpers are trying to do for the little children: "Although we haven't been able to do all we should like to, we have been able to save most of the children we are supporting from beggars' lives or death, and they are so satisfied that you cannot drive them away. This is the only orphanage of its kind in all Tibet. When the governor learned what we were doing for the children, that the children were better dressed and fed than the average native children,

he threw up his hands in astonishment, and said that he had never heard of such a thing.

"We have a fat, jolly Tibetan mother who helps take care of the children. She is kind, but she makes all the little ones obey. When she passes out the potatoes, which they like, she directs the big children to care for the little ones, scolds the greedy, and jokes with them all.

"There are twenty-seven boys and girls, ranging from two to thirteen years old. Many of them have had Chinese fathers, who were soldiers. It is the custom here among Chinese soldiers to marry a Tibetan woman, and, after one or two children are born, to leave Batang never to return. Other children are full-blooded Tibetans. All of them are in our Sunday school, and are learning much about the Bible and the 'Jesus customs,' as they call them."

But, what about our doctor? you ask. This is his story. He was a big, strong, happy Christian, named Albert L. Shelton. He was born in Indianapolis, and as a boy worked hard on a farm in Kansas. He wanted to be a missionary doctor, and after years of study, in which he had very little money, but had good help from kind Christian friends, he became a doctor and was sent to Tibet.

He loved the people of Tibet and did everything he could to help them. Two days after he arrived in Batang he performed a hard operation, with the patient lying on a barn door. Soon his fame spread all over the land. Sick and injured people were brought to him from miles around. He traveled thousands of miles on mule back to reach other patients. He went everywhere, doing good. Think of being the first person to take a bathtub to a country! Think of building the first hospital for a nation of six and a half million people! Dr. Shelton did this and more. He wanted to unlock the hearts of the Tibetans for Christ, and he knew that the best way was through doing the things Jesus would do if he were in Tibet.

The capital of Tibet is named Lhassa. Foreigners were forbidden to enter this place, but Dr. Shelton secured permission to go there because of the wonderful work he had done for the people near Batang. He knew that if he could get into the "Forbidden City" and start a Christian hospital he could do much for the country, and win many to love Christ. He also knew that it was dangerous to try to get Lhassa, on account of the robber bands, who had once captured and held him for over two months, but he started out one day in the summer of 1922, with a few friends, to go to Gartok, to see the governor and so complete his plans

for the journey to Lhassa. On his way back from Gartok, when he was only six miles from Batang, his party was attacked by robbers. The good doctor was riding in front, and just as he rounded a curve in the road, the robbers fired, and Dr. Shelton fell. One of his friends ran to Batang for help, which came in a few hours. The other missionaries hurried over the mountain road to the place where the wounded man lay, and lovingly carried him back to Batang. There in his own hospital they tried to save him, but there, where he had saved the lives of so many Tibetan people, Dr. Shelton laid down his own life.

Dr. Shelton knew what danger he ran in trying to take care of Tibet's sick people for Christ's sake, but he was willing to give up his life if only he could help some one to know what our Lord means to people who open their hearts to admit him. One of the last stories of Tibet which he wrote for us in America closed with these words: "The work is difficult, but it is going on better than ever before. Some day with the help of friends at home, we will make this great land lying up here on the roof of the world, its great mountains covered with perpetual snow, where there is no telegraph, no telephone, no roads but mule trails, no schools, no churches, no hospitals—there is not another doctor within seven hundred miles of us—some day we will make this, too, one of the kingdoms of our Lord and Saviour, Jesus Christ." How well our Bible lesson to-day fits into the story, the lesson of the Good Shepherd, who laid down his life for the sheep! That is what brave Dr. Shelton did for Tibet. Would we be willing to do this?

Third Week, Fourth Day

SIAM

PURPOSE: To show the child how the ministry of missions makes life worth while to a people like the Siamese.

SCRIPTURE: Mark 9:17-29.

MEMORY VERSE: "They that are whole have no need of a physician, but they that are sick."—Matt. 9:12.

SUGGESTED AIDS: Make a Siamese flag out of paper. Have children draw a map of Siam and locate the mission stations. Use scene: "Cut Off the Strings." See Part III.

BIBLIOGRAPHY: "Pen Picture of the Siam Mission"; leaflets on Siam; Annual Report of the Board of Foreign Missions; "Elephant Trails."

Have you heard of the "Land of the White Elephant?" Siam is that land. It isn't a big land. It is only about five times the size of the State of New York, and has only about ten million people, but it will

be very interesting to visit it since there are so many unusual things in it.

We shall not need warm clothing in Siam. If we happen to reach there in the rainy season, we shall need waterproofs, but we shall have no need for a fire except to cook our meals. It is summer always in Siam.

Siam isn't only the land of elephants; it is also the land of many other animals. Tigers, deer, and scores of monkeys are found in the jungles, while crocodiles are plentiful in the rivers. Bats, snakes, centipedes, and scorpions are everywhere, besides armies of ants and swarms of mosquitoes and other insects.

This is what one of our missionary friends writes home:

"We have some rather unwelcome friends which seem to breed under our house—cobras four or five feet long, and deadly poisonous. The other day a servant found one coiled up on the window ledge in my office a few feet from my desk. If one of these gentlemen bites you, your obituary appears in the papers the next day. Then we have no end of scorpions which usually infest damp places, near water jars, or under the veranda. They look somewhat like a small crab and have a terrible sting in their tails." So we shall watch out for these ugly neighbors while in Siam.

We shall leave "The Great Closed Land," and fly over to Siam in our plane. We shall head for Chiengmai, over near Burma. As we near our landing place, let us notice the houses of the common people. These are built of bamboo and thatch, and are raised on posts six or seven feet above the ground. Do you know why they build them in this fashion? To escape snakes and ants and the dampness of the earth. As we cross a river, we notice many floating houses, built on rafts of bamboo and anchored to posts by rattan rings. Those houses built of cement and roofed with tiles are the homes of the wealthy people. "Chiengmai," signals our chief pilot. Here is a good field to land, so down we drop, to be greeted by Mr. Harris, one of our happy friends who is doing much for the Siamese. He is one of twenty Americans who are at work in this station. Listen to his hearty welcome:

"A very hearty welcome to Siam! We are out of the path of globe-trotters: I could almost count on my fingers the number of Americans who have visited Chiengmai during the twenty-eight years I have lived here. In the past it used to take us eight weeks' travel in small boats to reach Chiengmai from Bangkok, and it takes about six weeks to reach Bangkok from New York. So you see we really are out of the swim here!

"I know you will like Bangkok; it is one of the most interesting cities in Asia; it is called the 'Venice of the East' because there are hundreds of canals intersecting it and thousands of boats moving about in these canals. As you come up the broad river from the Gulf of Siam to Bangkok, you will see hundreds of house boats where the people eat and sleep, buy and sell, live and die.

"The country around Bangkok, and for about two hundred miles north, is very flat; it is a great delta which has gradually silted in. But I hope you will come up north to my home in these beautiful rice plains surrounded by ever-green hills.

"I think you will like this country, if you don't mind the heat. All these beautiful tropical plants, the gay dress of the people, who love bright colors, the quaint houses, the beautiful Buddhist temples, all form a sight worth seeing.

"Of course I shall want you to become acquainted with our people. The Siamese and Laos are a kindly, hospitable race. We live in as much peace and safety as you do at home. American missionaries have been working here for about one hundred years. It has been slow work, for these people are strong Buddhists and spirit worshipers; but there are evidences that the harvest for which we have been waiting and praying is at hand, and that the sowing of a hundred years is going to yield rich fruitage ere long."

There are many things to see in Chiengmai. First, there is the printing shop. Do you remember the Syrian Press? In this shop the work is done in English, Lao, and Siamese. Last year nearly one hundred and fifteen thousand books were made, while many other books were brought in to be rebound. Each week the Bible lessons are printed here for the boys and girls in the Sunday schools.

Then there are the churches and the schools. Here is the Prince Royal's College with over two hundred boys, from little fellows of six to big ones of nineteen or twenty. The college is about three miles from a beautiful mountain where the boys often have fine picnics. But these boys do more than go on picnics. They study and stand up for the right. A number of them signed a pledge which many American boys would find hard to keep: "I promise before God, and my teacher and my pastor, that, as long as I live, I will not chew betel or *meung*, and I will try with God's help to keep my body and heart and mind pure." A pledge like that means a great deal to these boys, because it is said that the first thing put into a baby's mouth in Siam is a mouthful

of half-cooked, half-chewed rice, and the second thing is a cigarette! On the streets you can see mothers carrying their babies in their arms, both mothers and babies smoking cigarettes.

Now let us visit the McCormick Hospital. This will help us to understand Siam's greatest need. The people of Siam suffer much from disease. Malarial fever and hookworm are the common diseases of hundreds of thousands of people. Inhabitants of countries like Siam are often accused of being lazy, when in reality they are suffering from the hookworm disease. The hookworm drinks their blood, and gives out a poison which dulls the mind of the person who has this disease. Our missionary doctors have been fighting this terrible affliction, and are helping all who come to them for cure. They also are caring for thousands of people who suffer from other illnesses, and have done a wonderful work for lepers, of whom there are over ten thousand in Siam.

These poor lepers are feared and turned out of their homes by their families who do not know how to take care of them. They wander about in their misery, begging of all whom they may meet. Now, the king of Siam gives money for their support in our asylum at Chiengmai, where many are housed, fed, and treated.

One of the foes whom the missionary has to face in Siam is the "spirit doctor." Although Siam has a fine capital city with over eight hundred thousand people, and great railroad lines, and other advantages very much like our cities, it suffers from the work of these spirit doctors.

What does the spirit doctor do? Let us look into the house of a poor Siamese who has called in one of these men to heal him. We can hear the doctor before we reach the house. His cries and charm words resound as he tries to persuade the evil spirit to leave the patient's body. He says that disease is due to the presence of a bad spirit which must be coaxed out of the sick man. At the feet of the patient he places little receptacles made of banana leaves, and containing small images of cattle or people, and various kinds of properties. Listen to him. He is reasoning with the evil spirit, and presently announces, "The evil spirit has gone into the images and the patient is cured." "But," we say, "the man is just as sick as he was when we first came in." "Very well," says the doctor, "there are other spirits just as bad left in him, and we must keep on coaxing them until all of them leave." We know how little chance the sick man has of being cured. All kinds of diseases are attributed to evil spirits. The spirit doctor makes the people believe that he can cure disease simply by blowing his breath on the patient,

and that the cure works, no matter what is wrong with the patient.

The king of Siam is a well-educated man, and naturally does not believe in such nonsense. He approves of the kind of thing our missionaries are doing for his people, and he knows that unless his people are cured of their diseases, and taught how to work and to earn a good living, his country will never be a strong nation. He knows that his people are good-natured, but that they are not very industrious. They do not worry, even if they have neither food nor shelter. They say, "Don't run when you can walk; don't walk when you can stand still; don't stand when you can sit; don't sit if you can lie down."

Siam is a land richly endowed with natural resources. Its broad fields yield great crops of rice. Its wonderful forests supply the world with fine lumber. It could become a rich country, and the king knows this. Our missionaries also are aware of it. They know that they must help to make the people strong in mind and body in order to make them efficient workers. The missionaries know also that when they have accomplished this, there still remains something else to be done, without which all the rest would amount to very little. They know that Siam needs the healing of the soul as well as the healing of the body. They want to see all the people of Siam, from the little children up to the oldest man and woman, faithfully and truly loving God and obeying his will. When that happens, they know Siam will become what the Master wants it to be. Our memory verse to-day reminds us of the need of these interesting people: "They that are whole have no need of a physician, but they that are sick." That is why we have sent Mr. Harris and others like him to help, in Jesus' name, the millions of people living in the Land of the White Elephant.

Third Week, Fifth Day

CHINA (I)

PURPOSE: To note China's inheritance and handicap in custom, how a girl's life is affected by it, and what Christ can do for China through its girlhood.

SCRIPTURE: Rom., ch. 12.

MEMORY VERSE: "Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?"—Ps. 27:1.

SUGGESTED AIDS: Bundle of incense, joss sticks; Chinese idol, or banners. Map-making, locating stations of the South China and Hainan

Missions. Begin a series of posters describing China, and place same on exhibition. Use pictures of Chinese life from magazines such as The National Geographic Magazine.

BIBLIOGRAPHY: "Child Life in Many Lands," Trumbull; "The Child in the Midst," Larabee; "Pen Pictures of the South China and Hainan Missions"; "Chinese Characteristics," Smith; leaflets on China from Foreign Board.

GAME: "Eating the fish's tail." See Introduction.

Traveling by airplane has its advantages. You can go swiftly to any place you wish, and do not have to wait for trains to be made up or for boats to sail. In the country to which we are going to-day there are various means of transportation. There is the wheelbarrow trolley car, in which you are pushed around on a great big wheelbarrow by a man who earns his living that way. Then there is the chair, which may be as elegant as some of our beautiful automobiles, and which is carried by several men. The bearers are very careful in taking you to your home or to any place you may select. Next, if we want to travel on the rivers or canals of China, we can go by little boats called sampans, or else on a junk or a house boat (pictures of these, or drawings of them may be exhibited).

In China millions of people live on boats. You will find them down in the great harbors like Shanghai, or up the rivers like the great Yangtse-kiang. For centuries they have done this. They were born on these boats, and as far back as anyone can remember, their parents and grandparents were born on others like them. China is a country where millions of people do things just because they have been done by their fathers for centuries.

There are faster methods of travel in China. Great railroads are now being built, and it is possible to travel hundreds of miles on trains, although these trains aren't as fast or as regular as those we have in America. Then, if you happen to know a general in the army, he may give you a pilot and an airplane and send you flying to some part of this great country.

Do you know how many people live in China? There are between 425,000,000 and 450,000,000 people in China. That is four times the number of people we have in America, isn't it?

We shall leave Siam from Bangkok, the capital city, and take a steamer up to Canton. On our way we shall pass the queer-looking boats of the people who live about the China Sea. The eyes painted up in the bows of the boats are supposed to permit the vessels to see where

they are going, as the Chinese deck boy will tell us, if we ask him. He is a Chinese from Canton. We may have many of his fellow countrymen in America. Nearly all the shopkeepers in the Chinese districts of our big cities, and practically all the Chinese laundrymen we have in America, are men who came from the Canton district. That is why we are stopping in that city first. But we mustn't think that the only work a Chinese can do is wash clothes. Just as soon as we land in Canton we shall see all sorts of shops, offices, and even factories like our own, in which the people work; and on the ships in the harbor we shall find thousands of hardy fellows who are among the best sailors of the Pacific.

Chinese streets are narrow. A Ford automobile would have a difficult time getting through the narrow passageway. It is customary to walk, or to take a wheel chair or a sedan carried by four men. Sometimes in these narrow streets our chair bearers will have to walk backwards in order to turn a corner, because of the crowds and the narrowness of the street. Many queer odors will attract our attention, such as that of dried fish and vegetables, or of the wares sold by street peddlers like our "hot dog" men in America. Often we may have to wait for the barber to shift his customer out of the way to allow us to proceed. We don't do these things in America, but let us remember that China has older customs than America, and that the Chinese do not change very rapidly from old things to new.

More than a hundred years ago Robert Morrison was sent to China by the London Missionary Society. He tried to enter Canton, but the people refused to allow him to come into the city, and compelled him to live in a factory building outside of the town. Robert Morrison was a brave and a good man, and because he wanted to help China, he toiled on. One of the important things he did was to translate the Bible into Chinese. To-day any missionary can go into the city of Canton, and he will be welcomed by the people. Canton has some fine schools and colleges, as well as two good hospitals, a school where nurses are trained, and a medical college where young Chinese students may study to be doctors. There is also a school for the blind which was started in 1910 by Dr. Mary Niles, in which many poor blind children have been taught how to use their hands so that they may earn a living for themselves. It is hard enough to be poor in a land like China, but when a man cannot support himself, it is even worse. The Ming Sam School for the Blind is a great blessing to the sightless children, of whom there are hundreds of thousands in China.

One day a father brought his little child to Dr. Niles. The doctor supposed the child to be a boy because she had short hair and wore regular boys' clothing. But the father said, "No, she is my daughter, but I always dress her like a little boy when I take her out on the street, for her own protection, for everyone laughs at a little blind girl, but if they think she is a little boy they do not make fun of her."

For centuries girls have not counted for much in China. We must not blame the Chinese for this, however, as they have been taught that a boy is worth more than a girl. When people have believed something for long, long years it is difficult to change their ideas. The reason for this belief is that the Chinese people think that when parents die, a son must pray for their souls. Girls do not count except as mothers of fine boys. Often little girls are put to death when they are not wanted. Sometimes they are sold as slaves into terrible and hard lives with cruel masters.

We know that one of the causes of the suffering of people in India is their religion. We learned that, when we visited that country and saw what "caste," as we call it, does in that land. In China the people suffer as a result of their faith as people suffer in India. But parents are quick to see that little girls can live good and useful lives, and that their daughters can become splendid doctors, teachers, and good housewives, with the benefits of education. Now many of the Chinese acknowledge that it is much better to bring up daughters to help others, than to long only for sons.

If we were to look into a Chinese home, we might see something like this, if it is the home of a poor family:

The house consisting of one dark, damp, unventilated room, is shared with the pigs and the chickens. The walls are not whitewashed, for white is an unlucky color. The cooking is done in one corner. Here is a household god, drawn on a piece of paper which is pasted over the place where the meals are prepared. This god is supposed to know all that goes on in the house, reporting to the chief of the gods at the close of the Chinese year. Then it is burned and a new god put up in its place. No Chinese family would think of keeping house without this god, nor forget to burn incense sticks before it every day. Here are the ancestral tablets fixed to the wall, made of wood or stone, and about a foot in length. The names of dead ancestors, with the dates of their births and deaths, are written on the tablets. Before them, the family bows, and to them they offer gifts of various kinds.

This we know is not what God wants. We know that God wants us to show love and kindness to others. We know that he wants us to live good lives, and think pure thoughts. He is happy when we try to live like Christ. There are millions of people in China who do not know this, but there are hundreds of thousands who do know it. There are young men and young women who have learned what our heavenly Father's love means, and who can say just as lovingly as we say it, "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid." They are saying this in their lives, teaching it in their schools, preaching it in their Bible schools and in their churches. They know that China needs to know the true God. If they can turn their people from the worship of unreal gods to the love of Christ, if they can get their people to change some of their thoughtlessly cruel and unkind ways, they know they will have a better China. And they know too, that the same faith which the people show in their religion will make a wonderful country for God, if it can be used for the Master.

In a girls' high school one day, just before the vacation, the teachers asked the girls if they would like to help in taking care of a Daily Vacation Bible School during the holidays. Four of the girls volunteered to teach in the schools, and each of them worked alone in a little village. One had only a little, dark room, with no seats, no blackboard, and no furniture. She decided it would be better to use the yard, and asked the children to bring seats from home. There were no slates or paper or pencils to work with, so she had the children write on the ground with sticks. When the school closed, some of them could write better than other children who had been in school for two years.

What this girl did, other girls are preparing to do for China. Many of them, like Dr. Mary Stone, or like the hundreds of women teachers and Bible workers all over China, are showing their people that, through education and Christianity China may have her place in the world among all the other nations; and that if she will only live in the Master's Spirit, and do his will, she may be a great help to other nations.

Before we leave Canton, Dorothy Mackeown, one of our happy-spirited missionaries, has something to say to us. Here is her greeting:

"If you could really transport yourselves to Canton to-day, I think it would not take long to convince you that it is one of the most interesting places in the world. As you study about South China, you will find there are many, many strange things and many strange customs.

They seem strange to you because you are not used to them. But out here we foreigners are the objects of curiosity; our clothes and our manners are very queer to these people.

"However, I have been in China long enough now to realize how very much the Chinese children are like our American boys and girls. They like to fly their kites and play their games, and, in spite of their very great poverty, they are very happy children. Of course, these are few in comparison with the great numbers who have scarcely enough clothes to cover them, or enough rice to eat, and who have never had any toys or picture books.

"These boys and girls like to go to school if they have the opportunity and are very diligent little scholars. Last Christmas some of the scrapbooks and dolls that were made in one of the Daily Vacation Bible Schools were sent to us. You would like to have seen how happy these little gifts made the children when we gave them to them at Christmas time.

"Let me show you a letter written by one of the graduates of our True Light Middle School who is now studying in college. She was just a poor little girl in the country but her father was a Christian and so he wanted his child to be educated. Helen entered one of our mission schools in the country near her home when she was just a little girl and now she is one of Canton's leading young women. You will see from her letter the active part she has taken in helping the Daily Vacation Bible Schools in Canton.

"I hope you will get so interested as you study China that you will really want to come here some day, too, and help these little Chinese brothers and sisters."

Here is Helen's letter:

"Canton Christian College,
"Canton, South China,
"March 25, 1923.

"My dear friends:

"I am very glad that you are interested in other countries, especially our China, which you are going to spend three days in studying in your Daily Vacation Bible School. As I am so much interested in the same kind of work I enjoy my privilege now to tell you a little about our Daily Vacation Bible Schools here, and at the same time to extend to you my greeting and welcome

"The Daily Vacation Bible School work began here in 1917 with only

four schools which were taken up wholly by True Light Middle School girls; the next year, the school number was ten with about one thousand children; in 1919 the school number increased to fifteen with several hundred children more; and in 1921, the school number was thirty-one with about two thousand children. The number of the children in different years might not be exactly right; the work is, however, progressing pretty fast. This record is only the result of part of Kwang-tung Province. The other places like Swatow, a port of Kwang-tung Province, have the same movement, and Central and North China also have these schools.

"Last year the political trouble here hindered our plan—then only nineteen schools were possible to go on. Sorry to say that there is still such trouble in China and in this province. We hope it will not hinder our plan this summer.

"Now we are planning a new program for the service. We plan to hold seventy schools, including twenty night schools for the factory children and farm children who cannot come to school in daytime. About three hundred teachers are needed for these schools. We are trying to get these volunteers. Training classes will be held for the students from different Christian schools in Canton who like to serve in these schools.

"Wishing you and us success!

"Sincerely yours,
"Helen Ip."

FOURTH WEEK

SERVICE OF WORSHIP

(*a*) Hymn to Be Memorized: "O Jesus I Have Promised," No. 388. Additional hymns: "Rescue the Perishing," No. 730; "Ye Christian Heralds, Go Proclaim," "The Hymnal Revised," No. 408.

(*b*) Memory Work: Luke, 15:11-24, and verses as given in the daily lessons.

(*c*) Prayer: O God, who gave Jesus Christ to the world to free all people from sin, and to lead them into the love and peace and goodness of thy heavenly Kingdom, show us how to be happy in serving thee by helping other boys and girls the world over, ever remembering that if we love them as brothers and sisters, we are making earth more like heaven, and our own lives more like thine own. Amen.

STORIES

Fourth Week, First Day

CHINA (II)

PURPOSE: To see in China's hunger for learning the possibilities of an intelligent and useful faith in Christ on the part of all her people.

SCRIPTURE: Job, ch. 28.

MEMORY VERSE: "Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee."—Ps. 143:8.

SUGGESTED AIDS: Posters with Chinese characters. The old dragon flag and the flag of the new republic. Maps, with the stations of the missions located on them. A Chinese student, to speak briefly on the topic.

BIBLIOGRAPHY: "Pen Pictures of the Central China Mission"; "Pen Pictures of the Hunan and Kiangan Missions"; Annual Report of the Board of Foreign Missions, section on China.

GAME: "Forcing the city gates." See Introduction.

We must move up north from Canton, since Central China is our next stop, and the first city we shall enter is Shanghai. Let us locate it on the map. We shall travel by water from Canton, and enter Shanghai by one of the greatest harbors of China. We shall not stay long in Shanghai. Shanghai is very much like our own cities, for many Americans, and in fact people from all over the world, live there. We shall learn more by going out into the country and seeing some of the smaller places, and visiting the real Chinese people.

China is a rich country. There are may valuable minerals hidden away in the soil. But coal, iron, copper, and many other valuable minerals do not constitute the greatest wealth of China. China has been rich for centuries in one thing: Her people have reverenced learning. Some countries honor the soldier as the national hero. China has always honored the wise man as her greatest hero. To be thought highly of by your neighbors in China, you must be well educated. Then you will be respected. That is why the people of this great country think so much of Confucius, whose teachings they obey, whose sayings they

still repeat, and whose wisdom they love because he was the wisest of all their wise men.

The Chinese people are very intelligent. We think we are very well educated in America with all our schools and colleges. A boy or girl in America has every chance to become educated, but in China where schools are few, and scholars are not many, you can find some of the best minds in all the world.

We all know what firecrackers are. Some people still shoot them off to celebrate the Fourth of July. The Chinese like firecrackers, and long before we ever thought of guns and powder, these people knew how to make gunpowder and used it. Before America was discovered there were wise men directing the teaching of China, emperors ruling on her throne, and sailors using the compass, an instrument of which our ancestors were ignorant.

That the Chinese people know how to study we can be certain. Every year, in many of the colleges of America, you will find Chinese boys and girls who have crossed the Pacific to study under our best teachers. Some of them come here to attend the great medical colleges, and go back as doctors and surgeons. Others prepare themselves to teach their own people when they complete their educations here. One year, a little Chinese doctor named Ida Kahn went to a great medical school in London, to learn all she could about the diseases which are so common in countries like China. In that school there were doctors from America, Canada, England, and other parts of the world. When the final examinations were given, the best examinations in the whole school were passed by this little Chinese woman who had learned how to study in her schools back home, and who went back after her London experience to help her people in their fight against disease.

There is a city northwest of Shanghai which we must visit. It is called Nanking, which means "southern capital." We can reach it by train from Shanghai in five hours. It is surrounded by high walls twenty-three miles in circumference. There are many interesting things about the city, including the tombs of the old kings, called the Mings. Here is a great railroad junction. Here also much fighting has taken place between different political parties, all through Chinese history; and here many things are being done to bring light to the people who are so hungry to learn.

In Nanking, there is a great university in which young men and young women are taught as well as they are in any American college.

In the university a young man may learn how to be an expert in agriculture or in forestry. (Explain these terms to the children.) Just as Mr. Higginbottom is working in India, the head of this part of the university, Mr. Griffing, is teaching the Chinese to help themselves through growing better cotton, trees, and other needed things. Ginling College is a large school for girls. Many Ginling girls have come to America to finish their studies, and then have returned to China to teach in the government schools or in the mission schools, or to do work with the Young Women's Christian Association.

China now has an alphabet. It has thirty-nine characters by means of which it has become easy to teach people how to read. Before the alphabet was formed, the only way to learn how to read was by memorizing the thousands of queer characters called Chinese writing, and that was a task, for each little mark stood for a word, and there were almost as many characters as words. Now, reading has been made so simple that old people come into the mission schools and in a short time learn how to read. Think what that will mean to China! How much more the Bible will mean to the people who for the first time, will be able to read it because of this new alphabet!

When the Chinese decide that a thing is good, they adopt it as their own, and when they learn that a thing is bad, they discard it. Not long ago fifteen thousand people of Canton felt that gambling was a bad habit. The Chinese are inveterate gamblers, but these people of Canton saw how much harm gambling had caused. They organized a parade, and marched to the governor's house with a petition from more than fifty thousand members of the Anti-Gambling Society, asking him to stop this evil in the city. The governor did what any American governor would do if thousands of people marched to his door with a request that he stop such a bad thing as gambling; he told the people that he would have the soldiers enforce laws against gambling in Canton.

For years China has suffered from the results of an awful drug, opium. Tons of this terrible enemy to men's minds, strength, and health, were shipped into China, and the Chinese were compelled to take it, even when they did not want it. To our shame, let us remember that white people made them buy this deadly drug. The opium came from India, and Great Britain forced China to accept it and pay for it. Great Britain does not believe in such policies now, but the harm was done, and China has had a terrible struggle to rid her people of the habit fastened on them by the drug. Finally the empress issued a decree

prohibiting the use of opium after a certain date, and on that date thousands of dollars' worth of the drug were burned in different places all over the country. To-day the police are fighting what is left of the traffic, just as in America we are fighting what is left of the liquor business.

How did this come about? China had learned some things, and among them were such lessons as the evil of gambling, and the terrible curse of drugs. There are other evils about which she will be just as wise some day, and which she will get rid of in the same way.

One of our missionary friends writes: "We see many things in the streets that make one's very heart ache. Little children of four or five years old sit picking over mounds of cinders that are brought here from the electric light plant, and that rise like mountains about them. The smaller children receive a few pennies for their day's work, while a girl of about ten years of age, with whom I was talking the other day, is paid ten cents, because she is older and able to shovel and to carry these cinders. Then we pass another place where they crush broken earthenware and use it in the manufacture of brick. At one place there is a row of eight or ten treadmills, all worked by women or children who stand and pedal all day with their feet. Some of the women have their babies on their backs while other children play on the ground in front of them. The air is white with dust and dirt."

Surely we want to help these bright, brave people to fight the things that destroy their lives. Through the fine schools, and the strong young Christian boys and girls we are training in them, we may assist the people not only to read books, but also to desire to fight the wrong and do the right.

Fourth Week, Second Day

CHINA (III)

PURPOSE: To note some of China's physical ills and to emphasize the spirit of self-sacrificing love in their solution. To influence the children to contribute first-aid bandages or Red Cross supplies.

SCRIPTURE: Matt. 8:5-15; Luke 5:12-15.

MEMORY VERSE: "And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean."—Mark 1:41.

SUGGESTED AIDS: Have charts made on China by pupils and placed around the assembly or classroom. Dress up a few children in Chinese costume and have them explain the charts. See "America's Opportunity," in "Dramatized Missionary Stories," by Mary M. Russell.

BIBLIOGRAPHY: "World Survey," Foreign Volume, section on China; "Pen Pictures of the Shan-tung and North China Missions."
GAME: "Select fruit." See Introduction.

China is such a large country and has so many people that it is impossible for us to see all we should like to see of her great territory, or for us to appreciate her needs in a few days. So to-day, as we travel up toward North China, we must remember that we haven't gone out into the western part of the country, where we should find even greater need and even stranger customs than we have found in South and Central China.

Whenever we talk about China, we think of a few things: we say that tea and fine porcelain come from China, and we remember that there is a Great Wall which was built centuries ago to keep the enemies of the Chinese from overrunning the land. Perhaps, if we shall take the time some day, when with our parents in some big department store, to find out what the store has which comes from China, we shall be surprised at many of the beautiful things which her people are sending to us on every steamer that crosses the Pacific.

Because China has such a large population, one of her great difficulties is to feed her people. We know what it means for a big city to be without milk. Many babies would die without this necessary food. If all our railroads were to break down at once, what would the people in our cities do for food, heat, and many other things they need daily? Have you ever realized that the men who run the boats and the trains, and the farmers and other workers who produce our food, are really keeping us alive?

When you have only a few railroads, and when people are poor, and when famine comes do you know what happens? Have you ever heard of the famines in China? To-day we are to visit a province, or state, in China where people have suffered greatly from hunger.

Up in Shan-tung Province, a part of China about as big as the State of Missouri, are about forty million people. Through this country flows the Yellow River which often overflows its banks, and when this happens the people suffer. Thousands of people have been drowned in Shan-tung by these floods. The people of China are poor, and they have no means of getting help to their friends in Shan-tung, even if they had much to give. Think of what it would mean to have a flood sweep over hundreds of miles in Missouri, and not have railroads, automobiles, and other means of getting help to the people living there! When you

hear of such things happening in China, do what you can to help the people there.

Shan-tung is a rich province. Hidden away in the earth there are great supplies of coal and iron and some gold and copper. Men who know say that there is enough coal in Shan-tung to supply the world for a thousand years. Great quantities of wheat, sugar cane, beans, sweet potatoes, cotton, silk, and other products are raised by the people. If they can be helped by some wise engineer to protect themselves against the floods of the Yellow River, what a rich and strong China they can make!

We have a number of missions in this part of China. We cannot take time to visit them to-day, but we shall move on to North China, for there is a most interesting story to hear when we get to Pao-ting.

In North China is the great capital city of Peking. Here are colleges of various kinds in which the men and women of China are being trained for to-morrow. These colleges are much like our own. The boys and girls enjoy the same games we like. If we were to visit them when they were holding a "field day" we should find them running races, pole vaulting, and performing other feats, just as American students do.

This is what some one says about North China: "The Chinese of this region are taller in stature and less nervous than the Chinese of the southern provinces. The women with few exceptions bind their feet. Inasmuch as but four in every hundred Chinese can read and write, ignorance and superstition prevail. Early marriage and ancestor worship are everywhere, and only three babies of every ten born live to reach the age of twenty."

We haven't said anything yet about China's doctors. There are in China only about a thousand doctors such as we have in our country. One doctor to every 400,000 people! If we had had only so few doctors in America when so many people were taking the "flu," what chance should we have had to live? More than a third of the one thousand doctors are missionary doctors. There are doctors of another kind in China, of course, but you and I would not take their remedies, or suffer their treatments. Dry centipedes are not medicine, nor is devil worship a means of cure. China needs intelligent doctors, good hospitals, and nurses to care for her sick. But to give her these blessings we must teach her millions of people about Jesus' love for the sick, and his willingness to help them because they are God's children.

Just below Peking is the city of Pao-ting. Here, in 1900, there were two chapels with daily services, dispensaries for the sick in the city and outside the city limits, a boarding school and a day school for children, and classes for men and women under the direction of our missionaries. There was also in this city at that time a young woman who was a missionary of the Congregational Church. This story is told about her.

For years she had prayed for courage to be a missionary, for she was a very timid girl, and finally, when the chance came, she left her home in far-away Maine, and went to China to work in the city of Pao-ting.

One day, in 1900, China saw a new society at work. Its name was "The Righteous Harmony Fists," but it soon became known as the Boxer Society. The members planned to drive all the foreigners out of China. They believed that the bullets of the foreigners could not hurt them, and convinced the empress of China that if she would let them attack the foreigners, soon none but Chinese would be left in China.

They tore up the railroads, and attacked the foreigners in the cities and towns before they had time to escape. Eight American missionaries were caught in Pao-ting, unable to get away, and word came that they were all to be killed by the Boxers.

Then, it was that this missionary girl, Mary Morrill, of Maine, left the house quietly, without letting her friends know what she intended to do. She slippped through the quiet alleys of the city, and out through the gate. She stood in the midst of the terrible men who were waiting to kill her and her friends. "Stop! don't draw your swords, I have something to say to you, honorable officers and men," she said. "My friends are within the city wall. To-morrow you intend to slay us, we are told. I have come to offer you my life, if only you will let my friends leave the city unharmed and return to their own country, America!" Everyone was silent, She waited for a reply, but none came. She had offered herself in vain. As she turned sadly back to the city, one young soldier stood watching her, unable to take his eyes off of this strange woman, and wondering all the while why she had said such unselfish words.

"What made her do that?" he asked his comrades. "There is nothing in our sacred books that commands a woman to offer her life for others. What made her do it?"

That night, Mary Morrill with her friends wrote their last letters to their loved ones, and the next day they died at the hands of cruel men.

The young soldier continued to wonder why Mary Morrill had

offered her life for her friends. He couldn't understand such an action. Some one told him that the Christians had a Book which said something about giving up one's life for others. He bought a Bible and read it. Then he met a Chinese minister, who explained to the soldier why Mary Morrill offered to give her life to save her friends. To-day that young Chinese soldier has become a Christian, and is one of the great generals of China.

When China learns the secret of Mary Morrill, that there is a love which is ever ready to lay down its life for others, there will be a new China. Perhaps we can help teach her people this great lesson.

Fourth Week, Third Day

CHOSEN (KOREA)

PURPOSE: To help the child appreciate the remarkable response of Chosen to Christ and the faithfulness of her people under all sorts of difficulties, and to note their further need of wise counsel and helpful support.

SCRIPTURE: Acts 20:17-27.

MEMORY VERSE: "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." —Acts 20:24.

SUGGESTED AIDS: Child in Korean costume; "Twins Travelogues," Welthy Honsinger, Abingdon Press. "Animated Scene for Korea" (See Part III). Map with stations located.

BIBLIOGRAPHY: World Outlook, July, 1916, March, 1919; "Pen Picture of the Chosen Mission"; "The Korean Girl in Transition," leaflet.

GAME: "Mek konk." See Introduction.

Have you ever heard of a country called "Chosen"? Perhaps you would know what country we mean if we were to call it by another name, "Korea." Let us look for Korea on our map of the world. Here it is, a peninsula six hundred miles long, and two hundred and ninety miles wide, extending south into the Pacific from the upper right-hand corner of China. Just two hundred miles across the Korea Strait is Japan, that most interesting country which we are to visit after we finish our visit to Chosen.

The Japanese rule Chosen. Some years ago, a war was fought between the Japanese and the Russians, and as a result, Chosen, a weak little kingdom, was taken by the stronger Japanese, entirely against the wish of its people, who have always been a quiet, peace-loving nation. Let us remember this as we go on with our story of Chosen.

We shall cross from China, by boat, to Chosen, leaving behind us those millions of people, who some day, we pray, may know our Master as their Saviour and Friend. On board our boat is a man dressed in white garments, and with a queer little horsehair hat, which has an odd smell. There are two things we shall notice in Chosen: they are the white clothes worn by so many people, and the odd hats that the men wear. Would you like to know why the people of Chosen dress in white clothes? White is the mourning color of Chosen. People mourn for three years when a relative dies. Whenever any member of the king's family died, all the people had to put on white. It happened that at one time so many members of the king's family died that no sooner had one period of mourning ended, than another began. So the people decided to wear white always, in order to save the expense of buying other clothing. Very sensible, isn't it? And those odd hats! We are told that men's hats were once so large that only three could get into a room eight feet square. Now, of course, the hats are much smaller.

When we enter a house, we take off our hats, but keep on our shoes. When a Korean enters a house he does not remove his hat, but he takes off his shoes. These usually are cheap straw sandals, which wear out in a week's time, or big wooden shoes. The only time he takes off his hat is at night, when he lies down to sleep. Even then he may keep it on if it is a small one; his wooden pillow raises his head far enough from the floor to prevent the beloved hat's being bent.

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This all seems queer to us. And now the Korean is beginning to wear our straw hats. He is even cutting off his topknot. What is more, he is having a pocket cut into his gown! The old Korean hadn't any pocket in his gown, but if you will look closely at our friend on board you will see a pocket in his white garment, and a book peeping out of the pocket. Can you guess what it is? He calls that pocket his "Bible pocket."

Here we are in Chosen and now we shall travel up to the capital city, Seoul, (pronounced Sole,) on pony back. There are railroads in the country. If you wish you may ride in cars made in Wilmington, Delaware, drawn by American locomotives on steel rails sent from our country. The old Koreans believed that their country was the center of the world. There is an old map which shows Korea as the center of the world, and around it the "Kingdom of the Three-Headed People," the "Land of the Fire Eaters," and the "Country of the Fork-Tongued People." Before the foreigners came, the Koreans knew nothing about glass.

They supposed that if you could see through something you could also put your head through it. Thus many car windows were broken, and many heads were cut as a result of trying to thrust them through the panes of glass. The railroad companies had to paint a stripe of white across every windowpane to let their passengers know that there was something there. Funny, you say? Yes, but the Koreans weren't stupid. They simply had never seen glass before.

They are a wonderful people. Many things we think that we discovered were known by them a long time before we dreamed of them. The first great bridges, the printing press, and even iron-clad battleships were made by Koreans centuries ago. They have discovered something else, and they are very happy in it. They have discovered what Jesus means to them, and they are among the most truly Christian people in the world.

Five hundred years ago some Korean invented an alphabet so simple that a child could learn to read and write in a few weeks. It was so easy that they despised it, and called it "the dirty language," and turned to the hard characters we found in China. As a result many people never learned to read and write.

One day some missionaries came, and found this ancient "dirty language" and said, "Why this is just what we need to teach the people the story of Jesus." They began to write books in this *Un Mun* tongue, and soon Koreans learned to read, and cut pockets into their clothes to carry their books, for they learned to love the one Book, the Bible.

Not all Koreans are Christians. Many of them believe in terrible gods whom they still fear and worship. Notice the rags and locks of hair tied to that tree. Why are they there? The tree is inhabited by an evil god, and those gifts are tied to it by passers-by to keep him good-natured. Here is a stone pile at a bend in the road. Why? Well, gods meet here, and if you throw a stone on the pile, that act is a prayer for success. Why are these horrible sticks put by the side of the road, and carved with fierce-looking faces? They are devil sticks and are made so ugly that the devils will be afraid to pass them.

Here we are in Seoul. There is a splendid hospital here called "The Severance Hospital." This is one of the finest hospitals outside of the United States in which our Church has a share. Connected with this hospital is a school in which seventy Korean men are being trained to go out to save Chosen from her dirt and disease, and also from her sin. Does she need it?

Here is an example of her need: "It was the duty of every Korean doctor to know the three hundred places where the human body could be pierced with a red-hot needle without causing death. The needles were from three to twelve inches long, and the doctor was supposed to know how deep they should be thrust. The purpose of this probing was to let out the devils which caused the disease."

If we think our doctors give us some disagreeable medicine, what do we think of this prescription for indigestion? "Catch a toad, lay him on his back, punch him three times in the stomach with a stalk of sugar plant. Then wrap the toad in yellow earth, and bind him tightly with string. After burning him to death in the fire, throw the remains of the toad away, but put the yellow earth in water, and take a spoonful frequently."

Severance doctors do not treat patients in this manner. Thousands of Koreans are taken care of in this hospital each year, and many more in other hospitals. At the same time they are told the story of the Great Physician whose healing touches our lives and cleanses them of sin, and makes us happy in his service.

Throughout Chosen you will find happy Christians. Churches are everywhere, and more could be filled with worshipers, if there were more money to build them. These people are so earnest in their religion that they are sending missionaries to other people, even to Japan.

They have felt that the Japanese had no right to take posession of their country. Many of them said so, a few years ago, and were punished for their opinions. Still others, faithful Christian people, who had made no protest against the government, were treated most cruelly by rough soldiers. Many of them were cast into prison and, in some cases, put to death. Yet Koreans have continued in their love for Christ, and have won more of their fellow countrymen to him. At the same time they have sent missionaries to their persecutors. Isn't that an example of the real Christian spirit? Each year these people give more money toward their churches and missionary work than we in America contribute to maintain the missionaries we have sent to them, and the schools and buildings we have given them. What a brave people they are! Certainly we want to encourage them by praying that they may continue to grow stronger in their new friendship for our Master. They read the same Bible we do, only in a different language. They love the same Lord, and repeat the same prayer we offer each day. Perhaps we may learn something from them which will

make us better Christians. As we leave Seoul, with its mixture of the old Korea and the new Chosen, with its little mud huts and its palaces, with its street cars, electric lights, gas, post offices, and other Western conveniences, let us not forget that we are leaving behind us a fine people who are teaching the rest of the world what Christianity really means.

Fourth Week, Fourth Day

JAPAN

PURPOSE: To observe the old and the new in Japan and to appreciate the need of the Golden Rule in the lives of the Japanese.

SCRIPTURE: Luke 14:25-35.

MEMORY VERSE: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."—Luke 6:38.

SUGGESTED AIDS: Japanese toys, or articles "Made in Japan." "Japan Primary Picture Stories." Map of the Japan Mission with stations located.

BIBLIOGRAPHY: "Pen Picture of the Japan Mission," Foreign Board; "The Honorable Japanese Fan," Applegarth; "Creative Forces in Japan," Fisher; Missionary Review of the World, September, 1919, December, 1919; "World Survey," Foreign Volume.

Did you ever hear of "The Sunrise Kingdom"? Just across the sea from China it lies, a group comprising four large islands and about two thousand small islands. We call this country Japan. It has a flag in which a flaming sun appears, and is one of the strongest and richest countries in the world. When any of the great nations meet to discuss international relations, they invite "little Japan," for Japan is one of the important nations of the world to-day.

There are about fifty-seven million people living in Japan proper. They are a kindly people, very industrious, "quick to observe and imitate, and ready to adopt whatever may seem to promote their present good or advance their nation in the eyes of the world." They are eager to learn and send to America their best students, who attend some of our best colleges and then go back to be leaders of their own people. The Japanese are a respectful people, fond of elaborate expressions of politeness, and often they are shocked by our informal ways. Our manners are unpolished, according to their ideas. The country you live in makes a great difference in your customs and habits.

Things that appear odd to us are not queer to people of other lands, and often we may seem unnatural to people like the Japanese.

The name "Japan" comes from *Jik-pun*, two Chinese characters meaning "sun source," because to the Chinese the sun rose from the direction of Japan.

Let us sail across the Sea of Japan from China, and head for the harbor of Kobe. Before us, under the shade of pines, palms, and bamboos, lie little gray villages with their thatched roofs; behind, are the hillsides dressed in the bright green of the rice fields.

At the pier we shall be met by a friendly missionary, whose welcome we shall be glad to receive:

"Welcome to Japan, boys and girls! You will see a land of sunshine and cherry blossoms in central and southern Japan, but if you will come to Hokkaido, the northern island, you will find things entirely different. We have an average of four or five feet of snow in Sapporo, and the thermometer often goes down to twenty or thirty below zero. We have to use our stove over eight months of the year.

"You will enjoy the cities of this island empire. The ricksha men will quickly carry you to your hotels and there you will find many comforts. Don't forget that in Japan you will find old things and new things, side by side. You will notice factories like those at home on the same street with old buildings such as Japan has used for centuries. Perhaps you will see moving-picture houses beside old Buddhist temples.

"The religion of Japan, called Buddhism, is much like that which you have found in China and Tibet, called Buddhism. We also have a religion called Shintoism, which is more of a spirit of patriotism than a religion. In the southern part of Japan you will find much opposition to Christianity, but in the north where people are free to think and speak as they please, we find it easier to work among them.

"There are Christians in Japan. One out of every two hundred and fifty people you will meet, is a Christian. That isn't many; but those who are Christians are leaders among their people. The Crown Prince of Japan is a member of the Y.M.C.A., and many of his friends are strong Christians. Perhaps when he becomes emperor the future will be brighter for the Christian Church.

"We are glad to have you with us. You will find our people polite and hospitable. And we know that you will learn much about one of the great little nations of the world."

At our hotel we shall find many Japanese friends who speak English.

They can tell us many interesting stories about some of the earliest Christians Japan had.

After the visit of Commodore Perry in 1853, strict watch was kept to prevent foreigners from landing in Japan, and to provide against any Japanese leaving the country. A young man named Neesima, of the knightly class, was eager to help his country in the time of the great new era of progress that was just beginning. One day, at a friend's house, he found a Bible which he read in spite of the fact that he was committing an offense punishable by death. He was so eager to learn that, in the face of the opposition of his family and of his prince, he traveled to a far northern island where he had heard that a foreign teacher was living. Failing to find the teacher, he determined to set out for America and there secure the knowledge he so much desired. One night he took a Dutch schooner from Hakodate to Shanghai. At Shanghai he slipped on board an American vessel bound for Boston. The captain of the boat was so interested in Neesima's story that he engaged the young man as his own servant. Since Neesima had no money, he sold his sword to buy a New Testament, which he studied on his way to America. He knew but little Chinese. However, he spelled out the words until he came to that verse which begins, "God so loved the world." That verse he called the "Fujiyama of the Bible." During the voyage Neesima became a Christian.

When Neesima reached Boston he bought a copy of "Robinson Crusoe," and from that book he learned to pray. Each night he asked God to help him secure an education. God answered his prayer. He was adopted by an American, the owner of the ship on which he had crossed the ocean. This man, Joseph Hardy, sent him to college. Neesima then went back to his own country to become a great leader among his own people.

There are many Neesimas in Japan to-day. They are fine young men and women, and bright boys and girls who have learned to know God, although they have not had so many difficulties as did the first Christians of the island empire.

Japan has grown powerful and rich so rapidly that she has had a great many troubles, along with her wealth and influence. She has many factories, in which people work long hours for small pay. One of the things you will notice, if you watch the big steamers being coaled in the harbors, is that women carry and hand up in little bags the tons and tons of coal from the coal barge to the bunkers of the vessel. The workers in

the factories and shops seldom have any rest, and as a result many of them become ill of that terrible disease, tuberculosis.

There are many wealthy people in Japan, but there are a great many more poor people. The poor people have a hard time of it in that country now, on account of the fact that prices are so much higher than they used to be. In the cities you will find "slum districts" which are dirty and unfit for decent people to occupy.

One of the lessons Japan must learn is to treat her own people better. She must stop the selfishness on the part of the rich and powerful, and teach them to help their poorer and more unfortunate neighbors. That, we know, is one of the things which Jesus can do for everybody, and it is for this reason we send missionaries to the Japanese.

Then Japan must learn—and we, too, must learn—that the same laws of honesty and kindness should exist between nations as exist between individuals. We must practice the Golden Rule; and the Golden Rule means to do for others what you would like them to do for you.

The missionaries are trying to make the Golden Rule real in Japan; they are helping the poor; they are teaching the children in kindergartens and in schools, and the people through the newspapers. "Newspapers?" you say. Yes, nearly ninety per cent of the young people of Japan can read. They are hungry for information. Therefore the missionaries are using the newspapers to teach the people about the love of God. They pay for space in the newspapers in which they put stories, Bible passages, and other things such as we like to read in our Christian homes. In this way many of the people are learning about Christ. There are many other things the missionaries are doing for Japan, all of which we know are the result of loving Him who gave the Golden Rule to the world.

Japan is a great country. If Japan can be made a Christian land, it will be a great blessing for the rest of the Eastern world. Her people need the Master we love. They are not satisfied with the religion they have. If we can win them for him, think what Japan then could do for China and for Chosen. Let us help her. The words of our memory text tell us to help.

Fourth Week, Fifth Day

THE PHILIPPINE ISLANDS

PURPOSE: To show the duty of America in preparing the people of the Philippines to take their place by our side in the world's work and as brethren in Christ.

SCRIPTURE MATERIAL: I Cor., ch. 13.

MEMORY VERSE: Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

SUGGESTED AIDS: Map of the Philippines, locating the mission stations. A few articles such as those grown in the Philippine Islands, hemp sugar, rice, oranges, and so forth.

BIBLIOGRAPHY: "Pen Picture of the Philippine Mission"; "The New Era in the Philippines," Brown, in Missionary Review of the World, July 1918, pp. 523ff.

Did you ever try to be a "big brother" or "big sister" to anyone? When you are a little boy or a small girl, it is a fine thing to have an older brother or sister to help you. There are so many things little children have to learn, and their best teachers are playmates older than themselves. This is the way in which boys and girls learn their games, and many other things. Then little fellows need protection—"some one to take their part," we say—when stronger and rougher boys are not fair to them. Some day they will be able to take their own part, but until they are, some one must help them.

Have you ever thought of small countries' needing a big brother? We noticed that China and Siam need some one to help them become strong enough to take their places with America in making this world of ours a better and happier place in which to live. Some nations are just like children. They must be protected.

Uncle Sam has a little brother for whom he is responsible. This little brother came into our family as the result of a war between Spain and the United States some years ago, and is rapidly becoming American in spirit and soon may take his place with us in helping some other, weaker brother. Do you know his name? The Philippine Islands.

Let us find these islands on our map. Here they are, and to reach them we must take a steamer from Japan and sail down the China Sea to Manila. The largest of the islands is Luzon at the north and Mindanao in the south. Here is what some one said about them: "There are magnificent islands with glorious mountains and valleys, and a thousand water courses; there are beautiful harbors and sandy beaches: palms and pines and rice fields, ravines and gorges with scenery stretching from their depths on up into the sky. There are waterfalls and volcanoes and earthquakes, but very few deadly snakes. There are the fierce typhoons and gentle zephyrs, and in the dark blue heavens at night that radiant, outshining friend, the Southern Cross."

The area of the Philippines is about equivalent to that of the State of Arizona. Great steamers stop there on their way to and from Asia and America. Between the islands there are steamers which carry freight and passengers, while railroad lines and good roads are rapidly increasing in the islands.

As we sail into the harbor of Manila we shall be reminded by our captain that here, in 1898, was fought the battle of Manila Bay, in which Admiral Dewey defeated the Spanish fleet, and captured the islands for Uncle Sam.

When the islands came to us, they were not what they are to-day. The Spaniards had not governed them well. Spain did not try to be a big brother to the people of the Philippines. They were left in ignorance, and were not given the opportunities to learn the truth about God and Christ that we have in America. We paid Spain twenty million dollars for the Philippines and then began to help the people of the islands.

First, we had to settle their disputes. There were Filipinos who didn't want anybody to rule them, and they fought against the United States troops. We knew that they were not ready to govern themselves, and we sent our soldiers to establish peace among them and later went to help them. We began by giving them schools. Then we tried to make their towns and villages healthier and cleaner. Their terrible prisons were torn down, and cleaner and better ones built in which prisoners had a chance for health. Next we sent them good governors. President Taft was one of their governors, and a good friend of all the missionaries in the islands. To-day General Leonard Wood, a fine American gentleman, is governor of the islands. Some day, when the people of the Philippines are ready to govern themselves, we shall let them do so.

One of the evils in the Philippines is gambling. The people enjoy rooster fights. They train fighting-cocks, and then have a match which hundreds attend, and often gamble all their money. Many a father has lost his farm, and made his family penniless through gambling at cock fights. Do you know what is helping do away with this cruel and evil sport? Can you guess? Baseball. Yes, American baseball. All over the islands there are baseball teams, just as we have them in our towns and cities, and now the owners of cockpits are complaining that the people attend the baseball games and do not come to rooster fights. Baseball games have done more than this, they have brought all the Filipino boys together, and have wiped out the old idea that a man from another island is an enemy.

Let us sail down to the island of Negros, and visit one of the great mission schools of our Church. Here we are at Dumaguete. Dumaguete claims the honor of having one of the best mission schools in the world, with nearly nine hundred students enrolled. Its campus is just like a school campus at home. You will find students hurrying to classes where they are taught carpentering, gardening, and other useful trades, and if you were to hear the chapel service you would find out that they are learning about what every one of us knows he needs, the love of our heavenly Father.

From Dumaguete let us go up into the hills. Mrs. H. C. Cunningham will be our guide, and will describe what we see as we climb the side of the mountain:

"Here are children who never have been to any Sunday school at all. On Sundays they go down to the market with their parents, where they buy a few cents' worth of dried fish, a piece of meat that looks like the pieces the butcher gives you for the dog or cat, or a few handfuls of rice. Perhaps they have to stay at home while their parents are away. The houses have no doors to be locked and no windows to be closed. This is the Sunday-school building. We shall meet the children under the teacher's house! You see, the houses are built high on poles so that there is a snug little room in which we may stand out of the sun or the rain. It is high enough for the teacher to stand up without bumping her head, if she is careful. The children sit on boards, or on the ground, and several mothers come with their babies. Let us step inside, out of the sun. Here are in all about thirty mothers, babies, and little children. The children do not wear many clothes because of the heat. You will notice that they wear just one little dress like a nightgown. Some of the little boys wear merely a shirt. Would you like to hear them sing? They love the same songs children do at home, 'Jesus loves me, this I know,' and 'Precious Jewels.' These pictures which we shall give them are the ones some American children sent us, and they are learning about the Friend of little children, the big Brother of us all. Some day they will go down to the Institute to learn still more, and become useful men and women among their own people."

Down the hill again, and off to the steamer, and over to another Island named Panay. Here is the hospital of Iloilo. Only twenty years ago this hospital was in an old shack; now it is in a pretty building, and near by is a fine home for the nurses who are being trained to take care of the sick. Let us watch the doctor at work setting a broken arm,

or looking after a sick baby, or doing some other kindly act for a poor ill man or woman. There is so much to see here in the islands. Perhaps another time we can come back and enjoy a longer visit. Wouldn't it be fine to come back as a teacher or a doctor, to "big brother" some Filipino boys and girls? Our memory text ought to mean a lot to us to-day, when we remember how much we have at home: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves."

FIFTH WEEK

SERVICE OF WORSHIP

(*a*) HYMN to Be Memorized: "From the Eastern Mountains," No. 36. Additional hymns: "The Son of God Goes Forth to War," No. 124, and "O Beautiful for Spacious Skies," "Hymnal for American Youth," No. 239.

(*b*) MEMORY WORK: Psalm 100.

(*c*) PRAYER: Dear God, we thank thee for all the freedom of our loved country. We thank thee for every privilege we have in America. May we not look down upon other lands which do not enjoy our blessings, but remember, that since thou hast given so much to us, thou art expecting that we shall share in love with others that which we have, until the whole world shall enjoy alike the good gifts of the heavenly Father, and serve him forevermore. Amen.

STORIES

Fifth Week, First Day

"'NEATH THE SOUTHERN CROSS"

PURPOSE: To picture the joy of loyal lives through whom the Kingdom of God has come in the islands of the Pacific.

SCRIPTURE: Acts 1:8.

MEMORY VERSE: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Ps.16:8.

SUGGESTED AIDS: Make or secure a knotted branch that will resemble a war club, or use a sea shell such as is found in the Pacific. Pictures of the South Seas will interest, and a map with the islands located on it will help the child.

BIBLIOGRAPHY: "John G. Paton, Missionary to the New Hebrides," an autobiography; "The Book of Missionary Heroes," Basil Mathews; Missionary Review of the World: July, 1922, p. 561; March, 1923, p. 187; May, 1923, p. 377.

To the south of the Philippines there are hundreds of islands small and great. On these islands are dark-skinned people who live in rude huts made of grass, and who, for the most part, are a savage, warlike people. The scenery of these islands is wonderful. But the people are so ignorant and cruel because of having been without the teaching of a heavenly Father who loves and cares for his children, that it has been with difficulty that others have been able to help them.

Men and women who loved Christ went to them long ago, but at the same time other men, who did not love him, went to them with things to trade. They sold these poor, ignorant savages rum, taught them all manner of evil habits, and left terrible diseases behind them, so that any missionary who worked among these people of the islands of the sea had to fight not only the laziness and badness of the people but also the sins which white men had given to them. We think of the good things we have given to other people, but let us not forget that men of white skin have given some very evil things to them; they have taken advantage of their ignorance, thinking that they were smart in so doing. Just because a person is ignorant, is no excuse for taking advantage of his weakness.

We shall sail down toward Australia on our way to South America. North and east of this great island are a host of little islands where for years people have lived in need of our great Friend and Elder Brother, Jesus.

As we slip over the smooth surface of the tropic ocean, let us listen to a few stories about heroes of the South Seas who gave themselves to the savage people of these beautiful islands. The first man's name is John Williams.

John Williams believed in what we call the second great commandment of Christ, and he wanted to help the people of the little island of Tahiti. So he sailed from England on board a ship bound for the South Seas. John had always been a handy boy with tools, and on the way across the seas he examined very carefully the way the ship in which he sailed was made. When he landed on the island he started to build a boat that would carry him about, and the natives gave their help. They used the tough fiber of one of their trees to make ropes, wooden pegs were the nails, and matting made the sails, and the rudder—well, it was made out of a broken pickax and a big hoe. Five months were required to build the boat, but at last she floated off amid the cheers of the people, and John Williams named her, Messenger of Peace.

Wherever he landed he taught the people how to build better houses in which to live, how to grow grain and sugar cane and other food, and also how to love God, which was most important, and then that great commandment: "Thou shalt love thy neighbor as thyself." He made many friends all through the islands, but one day he sailed to the island of Erromanga, where the people hated white folks on account of the traders and slave dealers who had been cruel to them. Before John Williams had a chance to show them that he was their best friend, they killed him. But they could not kill what he tried to do that day. It was not long after, that two of the boys he had trained in one of his island schools went to Erromanga and told the very man who had killed their white friend the message John Williams wanted to give.

There were other Johns who loved these island people, and who wanted to help them. There was John Geddie who went to the island of Aneityum, with his young wife, to teach the people of that island. The natives let him land, but they also let him know that they were not glad to see him. The chief said to his followers, "You must not hurt the white man, but you may steal from him as much as you like, and by and by he will get tired and go away." John Geddie was not of

the "going-away" kind. He built himself a house, and began to learn the language. Soon he gained their love, and through his kindness they were won for the Master. After twenty-five years it was said of John Geddie, "When he landed in 1848 there were no Christians in Aneityum, but when he left in 1872 there were no heathen there."

The third John who helped the people of the islands of the seas was named John Paton. He was a young Scotchman. He wrote a wonderful book of his own life which you would enjoy reading. In it he tells how when he landed on the island of Tanna, the people were all painted cannibals, without clothing, and without any written language. The women had to do all the plantation work, while the men were engaged chiefly in war or in talking about it.

His young wife and little baby died, and he had only one friend who stood by him. Then some wicked white men, who wanted full control of the island, and who did not want a missionary teaching the natives, did a terrible thing. They put on shore four men who had the measles. The people of Tanna had never had this disease. Soon it spread like wildfire, and the poor people died by hundreds. Then a terrible hurricane came and tore up trees and did great damage in the island. The natives laid all the blame upon the missionary who had come to help them, and John Paton had to leave.

He was not defeated. He was given a beautiful boat named The Dayspring, by the Sunday-school children of Great Britain, and then he went back to his islands. This time he settled on the island of Aniwa. The people thought that they had driven him away finally, and were troubled when he returned. They tried all sorts of things to get rid of him, but he stayed. They were very superstitious, and felt that he brought bad luck.

One day, when there was no water, during the drought, John Paton decided to dig a well. He told the people that God would give him water from the earth. They laughed at him, and said that water never came except from heaven. When they saw the clear water bubble up from the ground they were struck with wonder. That well helped John Paton more than anything else, for soon the people listened to him gladly, the chief became his helper, schools were built, the Bible was translated into the language of the island, hospital work was carried on, and a church was started.

There is just one more John—his name is John Coleridge Patteson. He was a brave lad, fond of sports and most generous. He heard the

call of the islands of the seas, and went out to do what he could for the poor people who were victims of their own sins as well as of the sins of bad white men. He used a boat called The Southern Cross. One day he landed on the little island of Mikapu. The people were very angry. Just a short time before, the slave traders in a ship that was painted to look like Bishop Patteson's, and with one of the men dressed like the good bishop, invited five of the islanders on board, then kidnaped them and sold them into slavery. John Patteson did not know this, so went ashore just as trustingly as he had always done. As he stepped among the trees, the men on his ship saw the arrows fly. They hurried into their boat and started ashore, only to meet a canoe floating toward them. In it was the body of their bishop with five wounds in his breast and over them a palm branch tied in five knots. Later they learned that the natives had killed the bishop because they thought that he had kidnaped and sold their friends. When the people learned their terrible mistake, they were heartbroken.

On that little island there is now a plain iron cross, twelve feet high, and on the cross are these words: "In memory of John Coleridge Patteson, D.D., missionary bishop, whose life was here taken by men for whom he would gladly have given it. September 20, 1871."

There are others who have been willing to pay with their lives for the winning of the islands. James Chalmers, and men like him, could say in the words of our memory text, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Because they were not moved, there are thousands in the islands to-day who are steadfast in Christian faith and kind in heart and life.

Fifth Week, Second Day

SOUTH AMERICA

PURPOSE: To study South America's great wealth, part of which she is sharing with the world, and at the same time to emphasize the need of Christ and the Bible presented by real Christian leaders to millions who are illiterate and ignorantly religious.

SCRIPTURE: Acts 17:16-34.

MEMORY VERSE: "The opening of thy words giveth light."—Ps. 119:130.

SUGGESTED AIDS: Map of South America. A Brazilian flag. Wheat grains, pieces of leather, or any product which may come from South America.

BIBLIOGRAPHY: "Pen Pictures": The Chile Mission, the South Brazil Mission, the Central Brazil Mission; "World Survey," Foreign Volume.

Yesterday we studied about the islands of the Pacific, with the thrilling stories of brave men and women who laid down their lives for the sake of others. We know that better days will come in those islands because of the brave men who loved the people of the South Seas and sailed beneath the Southern Cross in the name of the Master, and for his sake taught and helped the thousands who were without his love. South America calls us, that great continent to the south, with a territory two or three times the size of the United States, and with its sixty or more millions of people.

Our steamer will land us in Valparaiso, in Chile, the narrow country on the Pacific, nearly two thousand six hundred miles long, and only about ninety miles wide. There are about four million people in Chile who speak Spanish. About one million of these are Indians, of whom we shall hear later.

Chile is a rich country. One quarter of her land is forest, the second quarter is rich soil, and the other two quarters are desert, but from the desert Chile gets her wealth. Here are the great beds of nitrate, the mineral used during the war in making deadly explosives. Chile shipped tons and tons of this nitrate to England, America, and France during the great World War. Nitrate is also used for farming. How much better it will be for the world to use it for that purpose than for making explosives to destroy towns and people. Some day we shall learn that lesson. We boys and girls must teach the world that it is better to save life than to destroy it. That is what Jesus taught.

When you cut your finger badly, the first thing the doctor does is to put a dark liquid on it, and when he brushes or paints the cut with the dark liquid, called iodine, it stings. Iodine comes from Chile. When mother wants to soften the water in which she washes clothes she uses borax, which comes from Chile. Remember that we get lots of good things from other people.

Chile is a beautiful country. Its mountains with snow on their peaks, its lakes, and wonderful forests all invite us. Some travelers say that the scenery of Chile is even more beautiful than that of Switzerland. And there are no dangerous wild animals in the mountains or poisonous snakes or insects.

Valparaiso is a city of a quarter of a million people. Shall we see what we are doing for the people of this interesting place?

Here we are at the Central Presbyterian Church of Valparaiso. It seats seven hundred people. There is a pipe organ in it, rooms for the

pastor's office and the Christian Endeavor, and in the basement there are two rooms in which is—what do you suppose? A babies' dispensary! Do you know why we have a babies' dispensary in Valparaiso? Doctors are few in South America and people are very poor, and often babies die without care. Sometimes eighty out of every hundred babies die. We know that if Jesus were here the first place he would visit in this city would be the babies' dispensary. Do you know why?

There are other churches in the city, but we shall now visit the Escuela Popular, which means "the school for the people." This school, with its branches, takes care of eight hundred pupils daily. It has graduated some of the finest and best women of Valparaiso. Isn't it fine to be able to help people in this way! The Bible is taught every day in this school. "The opening of thy words giveth light" reads our memory verse to-day. We know from the stories we have read what the Bible has done wherever it has been taught to people. It does open men's eyes to what God wants them to be and to do.

But we must go on. Here are our planes, and into them we shall hurry and start for the country of Brazil, sailing over the great Andes Mountains. High up in the mountains, on the border line of Argentine and Chile, we shall drop down closer to earth and note the beautiful statue of Christ, called "The Christ of the Andes," which was placed there years ago, and which celebrates the peace which exists between the people of Chile and the people of the Argentine. On its side, if we were closer we would read words which pray that peace between these two South American countries may last as long as the mountains.

South America gives the world a great many things, meat, leather, wheat, rice, coffee, sugar, cotton, cocoa, and hundreds of other everyday blessings we enjoy. Many of the parrots we have in our homes spread their wings for the first time in a Brazilian forest. Some day this wonderful continent may be the richest in the world. We want it to be a Christian continent when this happens, for unless it is, it will do great harm. Riches without God are dangerous.

There is a Church in South America, but it has not tried to do for the people what they have needed. When the old Spaniards conquered South America centuries ago, they took with them the religion of their country, the Roman Catholic faith. In South America that religion has not helped the people. It has left them in ignorance and misery, and except in the big cities, has done very little to lift the people out of their poverty and ignorance. Think of ninety-five out of every one

hundred people being unable to read and write! Think of people who do not know what the Bible teaches about honesty, purity, and goodness! They would like to know these things, but they have not had a chance.

Among the millions in South America are the Indians. They are very poor and very ignorant. They live like pagan people. A pagan is one who does not know the true God, the God we love and serve. They still worship as their ancestors did centuries ago. They are dirty and cruel because they have never been taught any differently. We must help them if this great continent is to be won for Christ.

The poor people live in adobe, or mud houses, which are roofed with wild palm branches. These houses have two or three rooms with dirt floors and often no windows. The mother cooks her children's meal over a fire built on a dirt or stone platform and the smoke gets out as best it can. In the cities there are beautiful buildings, lovely homes, and fine churches. But in the city there are also poor, wretched houses. There are many rich people in these South American countries, but there are more poor people.

The people are very superstitious. Do you know what it is to be superstitious? When we will not sit at a table if we make the thirteenth person, we are superstitious. These people are superstitious about God. They are ignorant. If they understood better, they would know that God is our loving heavenly Father, and is to be trusted, and not feared as a terrible Being who intends to harm us.

But here we are at Bahia, the oldest city in Brazil, founded in 1510. How long ago is that? There is a school! And there is a flag floating over the school. It is the flag of Brazil. Notice the words on it: *Ordene Progresso*—"Order and Progress." That is the motto of Brazil. That is a fine motto for a country. The stars in the flag, like those in our own flag, stand for the states. Brazilians say that the blue, the yellow, and the green are the colors of their country—the green woods, the yellow sunshine, and the blue sky! Here we are at our landing, with Miss Lucille Breiner waiting to greet us, and with her a lot of boys and girls curious to see who these bird people are who have dropped from the sky. Miss Breiner teaches in one of our schools, where she is in charge of a lot of our little Brazilian brothers and sisters. She can tell us much about how needy the people are around Bahia and in the country beyond, what a doctor means to them, how the boys and girls love our school, and what splendid men and women they make after spending a few years in the school and coming to know Christ.

Here is a description of the place where Miss Breiner works. It is called Ponta Nova:

"Riding down from the boys' house past rows of *aipim*, a good substitute for the white potato, one catches a glimpse of green patches of sugar cane along the river bottom. Crossing the bridge the new sugar mill looms up to the left. Continuing along the path towards the house a fine orchard is seen on the right, already providing bananas and mangoes for the table and giving promise of limes, lemons, alligator pears, and oranges for the future. Looking back at the hillsides across the river from the sugar mill, one sees about five hundred coffee trees and four hundred pineapple plants extending down to the river. Time fails to speak of the yams, cabbage, lettuce, and other good things to eat, or of the plow, cultivator, harrow, and farm wagon, strange sights here, to which the Brazilians are becoming accustomed and in which they are taking an interest. Things have moved in Ponta Nova."

Our welcome sounds out: "Welcome to Brazil, fellow Americans! Your Southern cousins give you a hearty greeting. You have had a long trip. I am sorry that we cannot offer you anything cool like ice cream, but we can give you some cane juice, right from the sugar cane. You will want to stretch a bit now that you are out of your planes. Perhaps you would like to play, but do not expect Brazilian children to play as you do. They don't know how. They have been brought up like little old men and women. I just feel homesick for a real baseball game. We have been teaching the children soccer football and for the last few years they have been enjoying this game. But you can teach these boys and girls many good games you know.

"You must come up to Ponta Nova to see the country before you take your steamer home. Put on your old clothes, because you will ride on the funniest train, just like a bigger brother to the tiny trains at the amusement parks at home, but like some other big brothers, this train has learned to smoke, and the ashes from its funny pipe fall back on the folks who are riding, and you will have lots of fun putting out the cinders before they burn too big a hole in your clothing. Even then you seldom escape without a few holes, because the train burns wood. Then you will want to ride one of the funny little burros, but remember that the burro is a wise little fellow, and when he is tired, he will stop. As you ride, watch out that you are not knocked off his back by some low-hanging tree limbs. You will see our market, and when you do, you will want to help the poor, little, underfed children, some of them

carrying big baskets on their heads, full of flowers and fruits and vegetables. Then, perhaps, if you have time, you will journey down to Rio, three days away by steamer, where you will find a great and beautiful city. But I have kept you too long and you must be off. So a happy journey and *adios* (a-day-oos)."

It would be fine to stay on with Miss Breiner and have her tell us more about the boys and girls, and see Brazil through her eyes, but we cannot stay. We must be homeward bound. As we go, let us remember Brazil's motto: "Order and Progress." And let us remember our memory text: "The opening of thy words giveth light." And then let us remember to put two and two together. If Brazil can have all the great teachings of this Bible, and learn what it means, we know that it will have true order and progress. Let us pray that the boys and girls of that wonderful country may learn this lesson.

Fifth Week, Third Day

MEXICO

"The Jewel Box of the World"

PURPOSE: To teach the child the need of a neighborly spirit on the part of the Americans to the people of Mexico, who, although burdened with superstition, are reaching out toward the light of education and faith.

SCRIPTURE: Isa., ch. 40.

MEMORY VERSE: "God is a Spirit: and they that worship him must worship in spirit and truth."—John 4:24.

SUGGESTED AIDS: Mexican flag or hat. Products of Mexico such as oranges, bananas, and so forth. Map locating the stations of the Mexico Mission.

BIBLIOGRAPHY: "Pen Picture of the Mexico Mission"; various leaflets on Mexico issued by the Board; Foreign Volume of the Interchurch "World Survey."

When you have been away from home for a long time, it seems good to return to the place endeared to you by long association. Places and sights mean more to us when we haven't seen them for weeks and months. One of Robert Louis Stevenson's heroes says, "It's easy passing milestones when you are on your journey home." One of the last milestones, the last stopping place for us before we get back to America, is our next-door neighbor, Mexico. This country is about equivalent in area to our five largest states, Texas, California, Montana, New Mexico, and Arizona. Nearly a century ago, we fought a war against Mexico, and just before the World War we had some disputes

with the government of that country. Consequently, most of us think of that land as causing a great deal of trouble to the United States. But let us rather remember Mexico as our next-door neighbor, and try to be a good neighbor to her.

South America is behind us, and our steamer will take us up to Veracruz from Brazil. It always is pleasant to study while you are taking a long steamer ride, so we shall spend some of our delightful days on shipboard learning something about the next country we are to visit before reaching home.

Mexico is a mountainous country. The great ridge of hills which extends north and south forms a table-land which is about five thousand feet high, so that although we shall be in the tropics when we are in Mexico, we shall find a very pleasant climate up in the hills. The second highest mountain on the North American continent is in Mexico, Mount Crizaba, over eighteen thousand feet in height. Can you name a mountain higher than that?

When you go about the streets of an American town you notice gasoline stations where people buy gasoline and oil for their automobiles. Do you know that millions of barrels of oil come from Mexico? Mexico has suffered great losses as a result of foreigners' attempts to make money out of her great oil wells. A large percentage of the inhabitants of Mexico are uneducated and poor, so that it is easy for richer and shrewder people who have come into the country to buy up the lands in order to make themselves rich at the expense of the poor Mexicans.

Mexico has been called "the jewel box of the world." There are great silver mines there. The Spaniards ruled the country for three hundred years, during which time they took out of the country over three billion pesos of silver (a peso is worth about fifty cents). The largest silver nugget ever found was discovered in Mexico, and weighed twenty-seven hundred and fifty pounds! Half the silver which the world uses comes from Mexico.

We should be more interested in the people of Mexico than we are in oil and silver. Of what use are oil and silver unless they are used for the benefit of people? And of what worth are people unless they are given that which is worth more than fine silver, the wisdom which God puts in our hearts, helping us to understand him, and do his will?

The people of Mexico can point back to a former civilization, almost as wonderful as that of Egypt. To-day we might have more of the great gifts of that old Mexico if it had not been for the greed of the Spaniards,

who in the year 1519 landed at Veracruz, and plundered the country in their avaricious search for gold.

The Spaniards brought with them a cruel religion, which was set up in Mexico, in the name of the good and loving Jesus. If the Mexicans did not believe their preaching they were burned to death. Since that time the church has done things equally unworthy to many good people of Mexico who refused to believe what it taught, or to obey all its orders The Spaniards of the Roman Catholic Church did not give the people a chance, for they looked upon the natives as slaves to serve their selfish ends. As a result the people were left in ignorance, and to-day you will find in Mexico a land for years denied the light and help of God's Word. There are fifteen million people in Mexico, many of whom are Indians, and all of them need our brotherly and neighborly help.

Here we are at Veracruz, where we shall take our train to Mexico City, to be met by a good friend, Bancroft Reifsnyder, whom we have sent across the Rio to help the people who are our next-door neighbors. Let us listen to Mr. Reifsnyder's greeting:

"Welcome to Mexico! Welcome to the land of sunshine and shadows, of mansions and hovels; of wise people and ignorant people; of big cathedrals and wayside shrines; of automobiles and oxcarts; of tractors and wooden plows; of flowers and dirt; of smiles and frowns—in short, the land of contrasts.

"We are glad to have you visit this land we love, and you will be glad to have visited it. For you will learn the truth about your sister republic. You will find that it is not so bad as it is painted; nor is it so perfect as some would have you believe. It is like many other countries, good, bad, and indifferent.

"You will see many beautiful things and you will find that it is safer to travel on the streets after dark than it is in many cities in the United States. You will meet some very fine and dear people here, and you will see many courtesies among even the poorest people.

"And you will find also many, many sad conditions of ignorance, superstition, uncleanness, and sin. The Government of Mexico is trying to do away with some of these sore spots, and the missionaries are helping in this, aside from their direct work of preaching the gospel.

"We are glad you have come, and we hope that some of you will come back to stay and help us do the work that so much needs to be done."

There is ignorance in Mexico, as our good friend tells us. When people are not taught in schools, when they do not know how to read the books and papers which make us wiser and happier, when the Bible is not given to them, when their own church doesn't seem to care about their condition, it is not strange that we should find among them many evils which need correction. Luckily there are other and better things to be seen in Mexico.

The great leaders of Mexico all see that if Mexico is to take her place on a real basis of friendship with the United States, she must be taught. They feel the need of schools, and they are trying to raise the money needed to train teachers who may take the boys and girls of Mexico to-day and make them happy, intelligent citizens of a republic which can become a real member of the nations of the world. Many of the people are hungry for learning, and are only too glad to take advantage of every chance given to them. Our missionaries tell us this over and over again. One day, one of the Mexican generals went into our school at Piedras Niegras. After he had seen what we are trying to do for the Mexican children there, he said, "Twenty-five such institutions scattered all over Mexico would end our problem."

More than this, the people are reaching out after a real Christ and a real Christian life. There is superstition in Mexico, terrible superstition, which leaves the people in sin, and which must be destroyed if they are really to know and serve the heavenly Father. Years ago one of the great heroes of Mexico, named Juarez, said, "If ever the Mexican Republic becomes what it should be, it will be through the influence of the principles set forth in the Bible." The people who understand, know that. They do not fight the teaching of the great Book. They do not refuse to obey its loving commands. They want more of it given to their countrymen, for they know that the Bible is the one Book which makes a nation great.

We said that Mexico is "the jewel box of the world." There are greater jewels to be found there than silver, gold, and precious stones, or wealth in oil. Once when a Roman matron was asked to show a visitor her jewels, she called in her stalwart sons, and said to the stranger, "These are my jewels." Mexico's real jewels are the boys and girls who will be the men and women of to-morrow. Our Christian duty is to be such a good neighbor to Mexico that these jewels may be saved for knowledge, usefulness, and Christ's Kingdom. We are trying to do our best for the boys and girls of our neighboring republic. We have some schools for

girls and boys, in different parts of the country. Down in Veracruz we have a free medical dispensary for the poor, which when it was opened was the only one in Mexico. To-day there are other such dispensaries, in which we are helping to save the health and lives of the poor people. In Mexico City we have a center where the young people may spend happy evenings together with the helpful influences of classes and of good amusement. It is a three-story building with a gym and shower baths as part of its equipment. Outside the big cities our missionaries go with copies of the Bible and good papers, like our Sunday-school papers, to tell the story of Jesus in heart-to-heart talks with people, and in Sunday-school activities. All this is being done to save some of Mexico's best jewels for the Master. A real neighbor is one who helps lovingly, isn't he? Jesus told a story about such a neighbor in that wonderful parable of the Good Samaritan. If we try to be such a neighbor to Mexico, Jesus will be happy, and so will the people of that country, and so shall we. Perhaps as we think of "the jewel box of the world," we might enjoy singing an old, old song:

"When He cometh, when he cometh
To make up his jewels,
All his jewels, precious jewels,
His loved and his own.
Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown."

Fifth Week, Fourth Day

HOME-COMING

PURPOSE: In grateful recognition of all our blessings in America, to realize our responsibility to share the best we have with the rest of the world.

SCRIPTURE: Psalm 100.

MEMORY VERSES: "Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:

Give thanks unto him, and bless his name.
For Jehovah is good: his lovingkindness endureth forever,
And his faithfulness unto all generations."—Psalm 100.

SUGGESTED AIDS: World map. American flag. Blackboard used in summarizing this lesson. Also exhibit of pictures, and other interesting things relating to the rest of the world.

(This lesson may be made more effective if the teacher will use it as a review of all that the preceding lessons have taught the children, and on the basis of the facts brought out, emphasize the great privileges and responsibilities of American children in regard to the rest of the world. Use might be made of a blackboard or large sheets of paper on which should be written in order the suggestions of the school according to the following divisions: First, let the children name the good things the different countries of the world have to give us. Second, what are the things for which we as Americans should be grateful? Third, what are some of the evils we have to fight in our own land? Fourth, what have we to give to other nations? The whole lesson should be based on the Golden Rule, and our Lord's Great Commission.

An exhibit of curios, flags, notebooks, and so forth, may be in readiness for the last day of school with its pageant. The missionary responsibility of all for winning of the world to Christ and his Kingdom, should be the dominant note, and the session should close with a prayer of dedication to the task.)

We are "homeward bound" to-day. Our steamer will take us on board at Veracruz, and our good friends in Mexico must be left behind as we sail away from a land where some day our Master will be known by all, and his will be done by everyone. We are on our way home. Out to the great Atlantic, into the current of the Gulf Stream we go, leaving on our right islands we should like to visit in the West Indies, such as Porto Rico, Cuba, and many others just as interesting. Sometime we may come back and spend a few weeks among these island neighbors of ours in the Caribbean.

Let us imagine that we are writing in our diaries and are putting down some of the nice things we want to say about other lands and their people. We found many unpleasant things in our travels, but we also found good, wholesome, happy things. Think of what we have learned from England, Italy, and the people of Central Europe. Remember the heroism of the people of Persia, the love of the Syrian

children for Jesus, the great church on the African continent! Can you tell what good things have come out of China, India, Japan, and the other lands of Asia? Let us run down the list. Leave nothing out, for even South America with all her problems has many fine things to give to the world.

Now let us write down some other blessings. Here is New York harbor. Do you see that great statue pointing its torch to the sky? You know its name—"Liberty." Sometimes it is called "Liberty Enlightening the World." Millions of people coming to America look at Liberty and their hearts beat faster as they think of what may be in store for them in our land. Peoples from Italy where freedom is loved, from Central Europe where men die for liberty and justice, have looked at this great figure. Millions of Americans have seen it through tears as they thanked God, in happiness, that once more they were home again in their own land. Put down in the diary, "Liberty," and remember that we say in our pledge of allegiance to the flag, "Liberty and justice for all."

What next have we in America? What do some other nations that we have visited lack? Schools, the Bible, hospitals, the Church, Sunday schools, Daily Vacation Bible Schools, homes, comforts, the chance to live a happy, useful life. There are many other things we Americans have as our own. Write them down and thank the heavenly Father.

Some years ago a poor Italian woman came to America. She settled in a New England city and found work scrubbing the floors of a big office building. When she had earned enough money, she bought a little house, and continued to work hard, to save a little more money in the hope of going back to Italy. The time came when she thought that she had enough to take her back to her old home, and to permit her living there in comfort as she desired. She left the key to her little home with a neighbor, and said, "If I stay in Italy I will write you a letter, and you can have the house sold and send me the money." The letter never came, but one day the woman appeared at the neighbor's house, and asked for the key. She said that she had decided not to stay in Italy, but to return to America and live here. She took the key, went over to her home, turned the key in the lock, opened the door, and then what do you suppose she did? She kneeled down and, bending over, she kissed the doorsill before she went into the house. Why do you suppose she did that? Did she mean that America meant home, happiness, a real chance, and a good life for her? Was she thanking God for all these gifts which she found hers?

America gives us many blessings. But there are many things to be done to improve conditions in our country. Can you name some of the problems in our America? We cannot shut our eyes to them, can we? We must fight against them, whether they are such things as alcohol and drugs which poison and destroy life, or selfishness and cruelty which make other people unhappy. We do not want these evils in America. Some one said that before we have a right to tell our neighbor that his doorstep is dirty, we must be sure that our own is clean. Let us make America Christian, and at the same time help the world.

Let us start once more to write some of the things America has to give the rest of the world. Hospitals? Yes, they are needed in other countries, we know. Schools? We saw what schools can do in countries like those of South America and in Syria. A helping hand in time of trouble? America has given that many times for poor China, starving India, and the persecuted dying people of Armenia, and will do it again and again. Only we must fight the things which make people starve and suffer, just as Mr. Higginbottom and Mr. Slater, of India, Mr. Hope, of Africa, and the splendid people in the Philippines are doing to help the world.

There is something more than this which we can give the rest of the world. We sing a song beginning, "I love to tell the story." Can we not give the rest of the world the happiness of hearing and loving that same story? We say in that hymn,

"I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee."

The story of Jesus and his great love for all the boys and girls of the world! The story which we find in the Book we love, and which brings light and life to all who listen to it! This is the story we must tell. This is our best gift to the rest of the world.

One day two boys in India were talking together about the religion of one boy. One of the lads was a Christian, while the other boy was one of those millions who do not believe in our Lord. The Christian boy was very poor, very hungry, and the other boy reminded him of it. He said: "You are a Christian; you are poor, and ragged. Why don't you pray to your Jesus and ask him to give you something to eat, and to wear, and make your life a little easier?" The Christian boy said, "I have prayed." The other replied: "But your God isn't real. If he were

real he would answer you. He is a false God, and cannot answer you." Then the Christian boy thought for a moment and replied: "No, my God isn't false. He has answered my prayer. He has told some one to help me in hunger and poverty, but that some one has forgotten to do what he was told."

We have seen the great world of other boys and girls. They are just like us. Their skins may be a different color, but their hearts beat in the same way, and they hope and love just as we do. They like to play games, we know. They like to learn when they have a chance. They are ready to love God and do his will if only we will tell them how. God has told us what to do for them. They are our brothers and sisters. Shall we forget?

Fifth Week, Fifth Day

INTO ALL THE WORLD—A PAGEANT

The purpose of this pageant is to give in colorful form some of the outstanding lessons learned by the children during the summer. This pageant may be presented as the Juniors' part of the commencement program, or it may be used by the whole school, if so desired. Where schools are not closely graded, or where these lessons have been used for platform instruction of all children above the kindergarten age, it may be found necessary to increase the number of characters in order to accommodate more children. The costuming need not be changed. The number of different children in the racial groups may be increased to the extent necessary.

A special effort should be made to secure the attendance of adults when the pageant is presented. There is a message for grown people in this simple story, and at the same time there always is the opportunity of enlisting the sympathy and support of adults in the Daily Vacation Bible School for the next year.

An offering may be received from the audience, and used for the special service which the children may have voted to support. Notice to this effect should be given out before the day or night of the pageant. If possible, use special offering envelopes.

CHARACTERS:

EVERYBOY and EVERYGIRL, who wish to see the big world.
CURIOSITY, who would guide them.
ADVENTURE, who would accompany them.

Love, who would send them forth.
Their companions, Understanding, Sympathy, and Helpfulness.

Various Racial Groups:

1. The Old World people.
   (*a*) An English girl, or a Scotch boy.
   (*b*) An Italian boy.
   (*c*) A Slavic character.
2. The persecuted people.
   (*a*) A Persian girl.
   (*b*) A Korean boy or girl.
3. The afflicted people.
   (*a*) A Hindu girl.
   (*b*) A Siamese girl.
   (*c*) An African girl.
4. The handicapped people.
   (*a*) A Chinese girl
   (*b*) An Indian boy, low-caste.
   (*c*) A South American Indian boy.
5. The hungering people.
   (*a*) A Japanese girl.
   (*b*) A Chinese girl.

Various Characters of Christlike Helpfulness:

1. The missionary nurse.
2. The doctor.
3. The teacher.
4. The industrial teacher.
5. The evangelist.

(Characters for above group may be male or female as desired.)

The chorus, composed of children of the school.

Costumes and Setting

Costumes may be made according to the instructions in the Girls' Projects. If more ornate and pretentious garments are desired, friends may lend foreign costumes, if they possess them, or some may be rented from the Board of Foreign Missions, 156 Fifth Avenue, New York City.

The stage should be bare of furniture, save two large chairs, which may be used by Everyboy and Everygirl. Drapes in the back will add to the effect. The chorus should be seated in front or close to the stage, and under the direction of the leader of music. Much depends on the proper coördination of music and lines in the pageant.

Everyboy and Everygirl enter from opposite sides of the stage and meet in center.

EVERYBOY—Greetings, Everygirl. What do you seek?

EVERYGIRL—O Everyboy, I have been reading of boys and girls of other lands, and I would give much to see them, that I might learn how they live, and what they need, and whether they are anything like us.

EVERYBOY—Isn't that strange! I, too, have been wishing this. But look! Who are these?

Enter Curiosity, Adventure, and Love from right.

CURIOSITY—We are three companions, Curiosity, Adventure, and Love. I am Curiosity. Some call me hard names, but because I have whispered in the ears of men, many strange and good things have come to pass. Because men were curious about lightning and steam, to-day we have wonderful inventions. Because men were curious about unknown lands, to-day we have America. And, Everyboy and Everygirl, because you are curious about other people, good may come to you and them.

ADVENTURE—My name is Adventure. I am no weakling. I dare much, when Curiosity speaks to me. And when I am sure that there are great things to be done in this world, I am always ready to go forth and risk much, especially when I can help others.

LOVE—Everyboy and Everygirl, Curiosity and Adventure speak truly, but if you would see other lands, you must have as your closest companion all that I am in your heart. I am Love. Love believes all things, hopes all things, and endures all things. When I am with Curiosity and Adventure, strange things happen to them. They become Faith and Sacrifice! I would have you see other peoples. But before you go, I would have you take with you two companions, who shall stand by your side and counsel you in all that you may think and do. Look, here come these companions, who shall be with you as you go into all the world.

Enter from opposite sides of the stage, Understanding and Sympathy.

As Love speaks, Curiosity steps to one side of Everygirl, leaving room for Sympathy to stand beside the chair in which Everygirl seats herself. Adventure does same on other side while Everyboy is seated.

LOVE—Here are your two best friends, Understanding and Sympathy. You will do well to follow their counsel as you go into all the world. *Chorus sings, "Watchman, Tell us of the Night," or "We've a Story*

to Tell to the Nations." (*Two stanzas.*) *While the hymn is being sung, the group from the Old World enters from the right. As the groups enter, they move to center of stage, and half face audience and leading characters; when their lines have been spoken they should move over to a place on the stage, where they will remain until the end of the pageant. The final grouping should be so arranged that no group of characters completely obscures any other group or stands between the leading characters and the audience.*

EVERYBOY—Who are these children? They look very like us. I have seen many like them in our own city.

ITALIAN—I am a son of Italy. I love freedom. I have given to the world some of its greatest heroes. You will find me in America, helping you, Everyboy, to make a new land which is to serve the whole world.

ENGLISH CHARACTER—See! [*holds up a Bible*] I am from the island from which this Book came to you. Your Bible was bought for you by the sufferings of my forefathers. O Everyboy and Everygirl, if you intend to visit other lands do not go without the Word of Life!

SLAVIC CHARACTER—I look queer to you in these clothes. I am your sister. My sisters and brothers have suffered much, and look to your great land for encouragement and help as we try to make a new Old World, as we come to you in America to help you make the greater country to be.

Chorus sings, "The Son of God Goes Forth to War." (*Two stanzas.*)

The group of the persecuted people enters left.

EVERYGIRL—How sad these children appear! Who are they?

LOVE—These, my friends, are the persecuted peoples of the world, of whom you shall see many as you go into all the world. These are they who have suffered for their faith in Persia and Korea. Yet they proved true to their Lord. Remember, there are true Christian heroes in other lands.

Chorus sings, "Fling Out the Banner."

Enter the afflicted people from the right. Persecuted group arranges itself in place decided by director. Afflicted people draw near Everyboy and Everygirl.

HINDU GIRL—I am a little widow of India. When but a little child of nine years of age, I was married to a man, and cruelly abused. I was despised because I was a girl. When I was ill, no one cared for me, and when my husband died, I was cast off by his family. I have no

home. I have no friends. And my gods are most cruel. I love goodness. I want to do something in this world for others. But what can I do? I am a poor Hindu girl.

SIAMESE—You children of the West think that we of the East are not so bright as you are. If you had to suffer as we do from disease, without the care of your fine hospitals and doctors and nurses, if you were forced to live in our climate, in our houses, and in our poverty, you would think differently.

AFRICAN—In America you once had slaves. Your white fathers stole my fathers from Africa and carried them to your land. Your great President set your slaves free, but in Africa we still have slaves who have no chance to learn and to grow into really good men and women. When you despise the African, remember how little chance we have had.

Chorus sings, "Ye Christian Heralds, Go Proclaim." Preceding group locates itself while new group takes its place before leading characters.

The handicapped people enter left.

EVERYBOY—What queer clothing these children wear!

EVERYGIRL—And how strange they appear! Who are you?

SOUTH AMERICAN INDIAN—I come from the great continent south of your own. I am a South American Indian. I cannot read or write. There are very few schools where I live, and no one seems to care whether I know anything or not. Because I am ignorant, people take advantage of me. Because I do not know what you do, I am poor and may never have a chance to live my life as God wants me to, intelligently, and with help in it for others. These companions of mine are fellow sufferers with me. This girl comes from China. In her country girls are unwanted by many parents, and sometimes are sold as slaves. And if they are permitted to live, they have little chance to be educated or to live and love like you, O children of North America. And this boy is an outcaste of India. He is one of millions who are despised by his fellow countrymen. When his shadow falls upon a person of high caste, it pollutes that man. He is not allowed to draw water from the public well, he is considered so low. Yet he has a heart which can love, hands which can work, and if he is given an opportunity he can take his place beside the finest workmen and the noblest people of the world.

Chorus sings, "Rescue the Perishing." (Two stanzas.) Group of handicapped people move to location on stage, and the hungering people enter, right.

JAPANESE GIRL—I come from the land of Cherry Blossoms. "Made in Japan," you see on thousands of articles which we make for you. Your toys, your china, your silks, and many other things we send to you. We have fine schools in Japan, but there is something else we are hungering for. Have you it to give us?

CHINESE BOY—Years ago, America gave back to China millions of dollars which China paid on account of the destruction of property by the Boxers and the killing of some of your good missionaries. We have never forgotten those missionaries. There is a great general in China to-day who is a Christian as a result of the death of one of those missionaries. The money you handed back to us, we have used to educate some of our boys and girls, but, Everyboy and Everygirl, there is something we need in China—something we need, which you have to give us. Will you let us share in what you possess?

LOVE—Understanding and Sympathy, speak to our children, and give them your counsel.

UNDERSTANDING—Everyboy and Everygirl, you have seen a few of the many peoples of the world. You have learned that they are very much like you, only they have been deprived of much that you enjoy. They can be just as useful, just as loving, and just as noble as you. Do not laugh at them because they are foreign children. Recognize that they are doing something for the world, just as you are. You are happier and more comfortable because they labor and suffer. Whenever you think of them, remember this.

SYMPATHY—Understanding is right in telling you of the good that is to be found in the children of other lands. Yet you need more than Understanding, and you need more than I can give you. I can make you feel sorry for the persecuted and the afflicted, and the handicapped and hungering peoples of the world. I can make you sympathize with them in their hopes and in their struggles. But there is more. There is one other who must speak. Helpfulness, enter!

Helpfulness enters, left. The hungering group has moved into place, and Helpfulness speaks to Sympathy.

HELPFULNESS—What is it, Sympathy?

SYMPATHY—We have summoned you, O Helpfulness, to counsel Everyboy and Everygirl regarding the children of the world. They have seen their need, and at the same time they have learned how in their hearts there beat hopes which ought not to be crushed but given life. What have you to say, O Helpfulness, to Everyboy and Everygirl?

HELPFULNESS—All that I have to say, O children, I say because of One who went about doing good. It is well that you know how your brothers and sisters live in all the world. It is well that you sympathize with them in their hopes and fears. But it is even better that you do more—help them. See! (*Enter doctor and nurse.*) Send to your brothers and sisters doctors and nurses who will heal their diseases, and tell them the story of the Great Physician who also heals the soul. (*Doctor and nurse go over to the group of afflicted people, and go through motions of helping, bandaging hurts, and so forth. Enter teacher.*) Send them teachers to instruct them in those needful things, that they may no longer be the victims of ignorance and superstition, and that they may make a wiser and happier land, whether it is China, India, or Africa. (*Teacher steps over to hungering people. Enter industrial teacher, carrying saw, or other tools.*) Send them teachers who shall instruct them how to earn their living, with tools, or on farms, or in other ways, for only when we earn our own honest bread, do we really help ourselves. (*Industrial teacher moves over to handicapped people and shows tools. Enter evangelist.*) But, above all, send them, my children, the messenger of peace: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Send them teachers who shall instruct them in God's Word, lead them in his way, and bring them to the great Lord and Master whom we love, and in whose name they even now go into all the world. O Everyboy and Everygirl, not only must you send all these helpers! Perhaps you ought to go yourselves! (*Steps over to persecuted people.*)

Chorus sings, "O Zion, Haste, Thy Mission High Fulfilling." (Two stanzas.) Characters all arranged in a semicircle with Everyboy and Everygirl in the center.

EVERYBOY—Everygirl, we have seen and heard. Shall we not do as we are advised? I feel that I may help my brother in India. Possibly if I cannot be a doctor, I may teach him in a farming school, or in some trade school, and at the same time tell him about our Master.

EVERYGIRL—And I, Everyboy, may carry healing and help to some poor sister of mine for her sake and in His dear name.

LOVE—Love is kind. Love believes all things. Love hopes all things. Love never fails.

Concluding Chorus—Fourth stanza of "O Zion, Haste."

CURTAIN

PART II

Craft Projects

PART II

Craft Projects

The craft projects for this course have been planned with their religious value in mind. There are service projects, that we may give the children the happiness of making something for some one else. Especially valuable are situations where the children make some toys for themselves and some toys to send away, and where there is opportunity for the children to choose which toys and how many they will give away.

Besides these more obvious exercises in practical Christianity, many opportunities will present themselves during the craft period to every teacher who is on the alert for them. There is the chance of helping another child who is slower than the rest with his work, taking turns in using tools which are common property of the class, giving up to some one else, waiting patiently to be helped by the teacher, keeping at a task until it is finished, doing work neatly and correctly, being cheerful and considerate for the rights of others, coöperating in a common effort, and many other decidedly Christian ways of working. A leader who realizes that the work hour is not merely a lesson in handwork, but also a course in Christian living, will feel the need of consecration for the task quite as much as for that of teaching the Bible lesson or leading the service of worship. The craft hour should be a definite effort to draw children closer to Him who "went about doing good."

Illustrations for use in executing the craft projects for both boys and girls will be found at the close of this volume.

CRAFT PROJECTS FOR GIRLS

Group I

Educational and service project: making costume wardrobe for doll.

Group II

Community project: making costumes for pageant and making kimono for self when costumes are completed.

Group III

Service project: making scrapbooks to send to missionaries, and kimono for self when scrapbooks are completed.

Group I

Educational and service project: making costume wardrobe for doll.

Persian Girl's Costume: A loose jacket with long sleeves and buttoned in front, should be made of any inexpensive, though rather rich-looking material. Black sateen is suggested. A very full, divided short skirt, more like a ruffle, of any color should be made to fasten around the waist with a draw string. Red sateen would be effective. Below this should be free bloomers, tied at the ankles. White is suggested. A round cap should be made of the same material as the coat, and embroidered with silk the same color as the skirt.

African Girl's Costume: Slip of brown burlap or cambric, use the wrong side of the material. It should extend below the knee, with no sleeves, and with a hole cut for the head.

Hindu Girl's Costume: One piece of sateen of any color may make this costume. It should be wide enough to reach from the waist to the ankles, and about ten times as long as it is wide. A narrow border of a contrasting color would make a more elaborate "sari," as this costume is called. It is wound about the waist, the first winding being rather tight. A number of plaits are laid in the back, and more in the front, leaving sufficient material to be thrown over the left shoulder and head and to fall loosely down the right side.

Low-Caste Indian Boy's Costume: A long strip of white or colored cambric or sateen for the turban, to be wound round and round the head. It should be as wide as the measurement of the head from the forehead straight back to the nape of the neck, and six times as long as the measurement of the head size. Straight cotton trousers reaching almost to the ankles and a rather long white cotton coat which may be tied at the waist with a sash, complete the costume.

Siamese Girl's Costume: Consists of straight skirt with stripes running around it and a simple white waist.

Chinese Girl's Costume: Long, wide trousers of dull-blue sateen or cambric, edged around the bottom with a narrow band of black sateen. The coat is of dull blue, and is rather short, coming just below the hips, with straight sleeves, which do not come into a tight cuff at the wrist. The coat is fastened with loops of black tape and knotted tape buttons, at the right side, closing up to the throat. The coat may be edged with a band of black material.

Chinese Boy's Costume: Long, wide trousers of pale-yellow cambric, with no edging around the bottom. The coat should also be of yellow,

and made like the girl's coat except that it is longer, coming down about halfway between the knees and ankles, and that it has no trimming of bands of material. Over the coat is worn a sleeveless vest, shorter than the coat, and buttoning also on the side. Helpful pictures may be found in Headland's "Chinese Boy and Girl."

Korean Boy's Costume: Long, very full trousers tied around the ankles, may be made of shrunken white cotton or cambric. They are held in place by a belt of the same material. The long outer coat should come down to the ankle, and the sleeves should be rather tight and come to the wrist. The coat is tied over right breast with tapes of the same material.

Japanese Girl's Costume: The kimono may be made of any bright-colored material, sateen being used if the children cannot bring scraps of silk or satin from home. This should be lapped well over, from left to right. Under it, around the neck, is worn a kerchief of white or bright color. The loose sleeves may be faced with the same color inside. The wide sash, or "obi," should pass several times about the waist and be tied high over a pad, with only one end showing slightly. It is usually lined with a contrasting color. Bright-colored paper flowers or fans may be made to ornament the hair.

South American Indian Boy's Costume: A piece of fur the size of a blanket is wrapped about the body. If fur cannot be obtained, a piece of heavy dark cloth will serve the purpose. Burlap may be used. This costume is worn by Indians in the extreme southern part of South America.

Group II

Community project: making costumes for pageant, and making kimono for self when costumes are completed.

Costumes for symbolical characters: Girls taking part as these characters may wear flowing gowns of different colors, all cut from the same pattern. The Grecian costume, patterns for which are sold by all the standard pattern houses, is effective, and not very difficult to make. A more simple costume might be made by using the width of the goods as the width of the gown, seaming up the sides, leaving room for armholes, and cutting a neck large enough to slip over the head. Flowing wing sleeves add grace to the costume. The sleeves need not be hemmed, but it is well to bind the neck and hem the skirt if the costumes are to be saved for further use. Silkaline is a durable and effective material to use, but more expensive than the faithful cheesecloth, which may be

easily dyed the colors desired. Incidentally, the lesson in dyeing will be interesting and helpful for the girls. The girls' robes should come well below the ankles.

The boys may wear the Grecian boy's costume, which is a circular shoulder cape and a loose smock coming just below the knee, with a cord knotted about the waist. The following color scheme is suggested: Curiosity—pale yellow; Adventure—light green; Love—white trimmed with silver; Understanding—pale lavender; Sympathy—pale pink; Helpfulness—sky blue.

Bands for the girls to wear about the head may be cut from the scraps of goods remaining. The silver trimming for Love's costume may be bands of silver paper. Silver Christmas-tree tinsel is also effective.

Racial Characters' Costumes: Instructions given for the doll costumes may be followed. Instructions for the Italian and Slavic costumes are not given because they would be a little difficult for Junior girls to make, and because they may be borrowed more easily than any others. The following colors are suggested: Persian girl's costume—red and black; African girl's costume—brown; Hindu girl's costume—purple, trimmed with orange; low-caste Indian boy's costume—light-blue turban, white coat and trousers. Siamese girl's costume—brightly striped skirt, white waist; Chinese girl's costume—dull blue; Chinese boy's costume—yellow and black; Korean boy's costume—white; Japanese girl's costume—dark blue and rose. South American Indian boy's costume—gray, brown, or black.

Kimono for self: Instructions are given in connection with the service project which follows.

Group III

Service project: scrapbooks to be sent to missionaries and making kimono for self when scrapbooks are completed.

Life of Christ Scrapbooks: Most serviceable and attractive scrapbooks may be made from cambric. Black, brown, and gray are preferred to the lighter shades, and the leaves may be blanket stitched to prevent raveling with any bright bits of yarn or silk available. If the twenty-seven-inch width of the material is taken as the width of a double page, the minimum of cutting will be required. If the pages are to give a good background for the pictures, nine- or ten-inch depth is needed. It is more necessary that the outer pages be blanket stitched than the inner pages, and the girls who are just learning the blanket stitch will probably not have time to stitch all their pages. It is not necessary to

stitch the selvedge edges. It is well to complete the edges and sew the double pages firmly up the center before choosing pictures or pasting them on the pages.

Sets of one hundred pictures of the Life of Christ, size five and one half by eight inches, may be purchased at $2.00 a set, from the Perry Pictures Company, of Walden, Massachusetts. If the books are made with four double pages, including the cover, one set will make four books of twenty-five pictures each, or seven books of fourteen pictures each. These picture books may tell the entire story of Christ's life, or the story of his boyhood or of his manhood. Religious and educational value for the children will come in the exercise of arranging the pictures chronologically, and in that of learning the titles of the various masterpieces and the names of the men who produced them.

The Juniors will enjoy this project especially if they are led to feel the real pleasure of taking presents to these cousins of ours in other lands. Of course they should be told to whom the books are really sent, and if possible they should help to pack them.

Kimono: Since Japan is one of the lands visited during this course of lessons, it will be fun to pretend that the goods was bought and the pattern and the embroidery copied there. Cotton crêpe may be used, and it is well to have a variety of colors that a selection may be made. The girls will thus be making for themselves something that they really like and want to have. The kimonos should be patterned after a genuine Japanese kimono, with the wide, square sleeves. Those who finish in time may make their kimonos more attractive with embroidered flowers and butterflies, using cotton thread or silk of varied colors.

Designer pattern, No. 3702, is a good pattern for this kimono. Size ten years will require two and seven-eighth yards of material.

Group I

Two ways of working out this project are suggested. (*a*) The first suggestion is that a doll be purchased to send to a missionary. Each child may contribute something to the wardrobe of this doll, each making a different costume. There should be an American costume as well as costumes of other countries. When a child has completed her part of the wardrobe to be sent away, she may bring her own doll from home and make a costume for it, of whatever style she chooses. (*b*) The second method suggested is that all the children of the group be provided with dolls, of whatever size the school can afford to purchase, and make

wardrobes for them. To make an entire set of costumes in the five weeks, the girls will have to make two costumes a week. If the teacher finds the girls unable to complete two costumes a week, let her have the girls choose which of the two costumes suggested for each week they would prefer to make. An extra doll of the same size may be bought for sending away to a missionary, and the girls asked to choose one of the costumes each has made, to give away.

(*a*) The teacher explains the project to the girls, who choose which costumes they prefer to make for the doll to be sent away. They cut out costumes and put them away in workboxes, printing their names on the boxes. A good way to manage the putting away of work is to secure from a local dry-goods store a number of empty boxes of uniform size and suitable shape for holding the work. If the classes are large, uniform boxes may be stacked away in a smaller space than boxes of different sizes and shapes brought by the children from home.

(*b*) Girls hear project explained by the teacher, choose dolls and material, and cut out Persian girl's costume. They put work away in labeled boxes.

Group II

This class should be a group of ten or fifteen girls, the oldest girls in the Junior Department. If there are fifteen girls in the class, they may make all fifteen costumes, instructions for which are given. Some schools may have only ten in this class, and may care to make only the ten racial costumes. The first day the project should be explained to the girls, they should choose which costumes they wish to make, select the material, and put it in their boxes, with names plainly printed on the outside.

Group III

(*a*) Project should be explained by the teacher in an interesting way. If possible announce name of missionary to whom books are to be sent, and tell something of the place where that missionary works. Write in advance to Board of Foreign Missions for name and information. Cut pages for scrapbook. Choose colors for sewing. Put work away in boxes.

CRAFT PROJECTS FOR BOYS

In dealing with the boys of the Daily Vacation Bible School, it must be recognized at the outset that conditions for presenting a program of related handwork will vary with communities. Some schools may not

have the physical equipment necessary for any given course, while others may face the situation which often confronts us in Home Mission fields where the appeal of the school in handwork rests on the fact that the child makes something which is useful at home, or at least of value to himself in his play. It is suggested that the teacher look upon this program first of all as a complete possibility in the school if conditions are favorable, but if it appears impossible to carry it out entirely, he may adapt it to meet the needs of the children without losing the values which are involved in the close relationship between the lesson and the work.

The projects for boys are prepared for children of the Junior grade. In this Department it will be found that many schools will be called upon to handle Primary children with the Juniors. For the younger boys, the course of cardboard or basswood cut-outs is offered. The thought back of this handwork is that of interesting the children in the people of other lands through trying to reproduce characters in wood or cardboard, which, if the child so chooses, may be used as marionettes in a pageant of his own, or as interesting figures to remind him of facts which he learned in the story, when the country each represents was visited.

The teacher may link up the lesson with the handwork by putting into the conversation of the work hour such touches as may make the activity of the child something more than mechanical. Awaken his imagination to a sympathetic understanding of what a Korean or a Japanese may have to contend with or of what a particular race's gift may be to the rest of the world. In connection with the cut-outs the suggestion is offered that one way of making this project effective, especially with reference to the need of education on the part of the Church in missions, would be to draw the figures in colors on large sheets of cardboard, a figure on a sheet, and then print on that sheet a few pointed facts about the country which the figure represents. These, exhibited in the Sunday-school room or even in the church corridor, will help to make real the value of the Vacation Bible School where its worth is often questioned.

The older boys are offered a course in modes of travel, beginning with the construction of a box in which to place tools and other articles, and moving on through such projects as a boat, airplane, and automobile. After these articles are finished, the best made may be offered as a gift to some mission school at home or abroad.

A group of activities in which boys can be interested, and which has been found to have an appeal is that of stamp-collecting, diary-keeping, and map- and chart-making.

The postage stamp furnishes an educational value in relation to these lessons. Many boys are collectors of stamps. Stimulate interest by organizing the children into a stamp club with officers elected by themselves, and assist them in increasing their collection. Packages of stamps may be purchased from Scott Stamp & Coin Company, 33 W. Forty-Fourth Street, New York City; or from other dealers whose advertisements may be found in such magazines as "The Youth's Companion." The packages of foreign stamps are what the teacher will need. These may be bought "mixed," or so many different kinds in a package. They may be given out from time to time, or made a reward for good work done or some other quality essential to a successful school.

In Paris there is a Stamp Bourse where collectors buy, sell, and exchange stamps. Make use of the trading instinct of boys and hold a "Bourse," weekly. A Scott's catalogue which may be purchased at any stamp dealer's will assist the teacher in putting a value on stamps. At the close of school, exhibit all collections along with other work. The technical name for a stamp collector is "philatelist."

A diary, or "log book" of the cruise, in which are recorded the interesting features of every day's experience, will help to fix the lessons. This may be written up immediately after the Bible-story hour when impressions are fresh. A composition book of standard size such as is used in public school will suffice for this purpose. Certain five-and-ten-cent stores handle a loose-leaf cover, with a filler which may be obtained for ten cents, which makes an admirable "log book." The record of the trip may be illustrated with pictures taken from magazines and newspapers, and the book made more attractive by being covered with muslin on which has been pasted or drawn some neat design.

Along with the diary and stamp collection there may be incorporated in this group of activities, chart- and poster-making. Pictures to illustrate various countries visited are to be found in many magazines. A whole series of picture sheets is available from the Board of Foreign Missions. (See bibliography.) The National Geographic Magazine is rich in materials. Old copies of this magazine may be secured and the pictures therein cut out and mounted on cardboard and hung about the room. For example, in the demonstration of this project, the Juniors of one school prepared a "Trip Around the World," in picture form.

The assembly room of the Sunday school was hung with pictures representing the various countries covered in this course, the first of these being scenes of the city from which the children started, and proceeding around the world according to the schedule these lessons follow. Each new country was introduced with a specially lettered card announcing its name, and giving a few pertinent facts. The last chart was the Statue of Liberty, with the words, "America's Welcome," beneath the figure of Liberty. All these charts were prepared from pictures taken from old copies of The National Geographic Magazine, contributed by one member of the church. The parents of the children were greatly interested in this display the night the school had its commencement.

Group I. Younger Junior Boys

General project: Characters to be cut out and colored each week according to schedule given below. Wood may be used where coping saws are the tools handled. The teacher should make a pasteboard stencil of each cut-out for the boys to use as a pattern. The boys by means of the stencil trace the cut-out on light wood, such as may be secured at a trunk factory or turned out to size by any good mill. Basswood is usually the best for this purpose, and wood such as is found in good orange or cigar boxes is also usable. The boys cut out the figure they have drawn, with a coping saw, and then paint it as shown on the pattern sheet. Show-card ink is good for coloring. When dry it should be covered with a coat or two of shellac to make it waterproof. This ink may be secured at any good stationery store, in all colors. Where wood is not used, heavy cardboard may be the substitute, using scissors instead of tools.

Before making the cut-outs, each boy in the group is asked to make a toy box of regulation size which will fit the cut-outs and hold them all when they are completed. Materials and directions for the toy box are given on the illustration. As soon as the box is completed the boys may begin on the cut-outs. As the toy box will require most of the first week, it is suggested that the boys make the first six cut-outs before painting any of them. This will give more time to catch up on the cut-outs so that the boys will be making the cut-out of the country they are studying. The painting will have to be done in relays as parts may have to dry before other colors are put on. The boys should never be allowed to make a cut-out of the country before that country has been studied. In case any boy does not have enough to

do, he may spend his extra time in making the little standards in which the cut-outs are to be placed in order to make them stand up. Each boy should make at least two of these, but some may be able to make one for each cut-out. Be sure that the slot in the standard is made to fit the thickness of the material of which the figures are made. Plans for the following cut-outs are given: Scotch Highlander, Italian, Slav woman, Persian, Negro bearer, Hindu woman, Siamese elephant, Chinese mandarin, Korean, Japanese woman, and Mexican.

First Week

Make box to hold tools. Cut out Scotch, Italian, and Slavic characters.

Second Week

Persian, African bearer, and Hindu cut-outs.

Third Week

Complete coloring of preceding pieces. Cut out mandarin and elephant.

Fourth Week

Color all unfinished work. Cut out Korean and Japanese.

Fifth Week

Cut out Mexican. Finish all work with shellac. Assist in preparing for final exhibition.

Group II. Older Junior Boys

General project: Through toys illustrating methods of travel to link up the child's expressional hour with the story hour, giving him an appreciation of the wide world into which he has gone, and its human needs as seen when compared with our own advantages.

Tools required (the following list is made up for about six boys):

6 jackknives and 6 hammers — To be furnished by the boys

2 jack planes
2 block planes
2 try-squares
6 rules
2 backsaws 10″
6 coping saws
— To be furnished by the school.

General tools: 1 22″ ripsaw; 1 22″ crosscut saw; 1 plane, bit and brace, 10″; 3 screw drivers; 1 No. 6 wood drill with square shank; 1 No. 8 wood

drill with square shank; 8 nail sets; 1 marking gauge (optional); 1 oilstone.

With the exception of the large saws this list of general tools will accommodate up to twelve or fifteen pupils. Supplies such as glue, stain, paint, brushes, nails, sandpaper, and so forth, can be secured as needed.

Each plate carries its directions for making the article drawn thereon. Bill of materials is given in each case as well as plans for same.

A model of each article to be made by the boys should be ready for exhibition and explanation before they take up its production. Boys should be urged to improve on the models shown, if possible.

The projects for this group are planned for the older Junior boys, usually those who have had some woodwork experience in the public schools. Each boy in the group will begin by constructing a tool box, in which to keep his tools and other materials used in the school. Upon completion of the tool box he may make the various modes of transportation by means of which we travel "Into All the World." The tool box is made of white pine and may be constructed with the use of plane, ruler, saw, hammer, and nails. However, if the public school is coöperating with the church on the D. V. B. S. program, other tools will be available, such as the chisel, try-square, and various kinds of saws. In most places the craft period for the first day is devoted to talking over the set-up of the shop. If workbenches are not available, heavy planks can be secured and nailed to uprights. The boys will volunteer to bring various tools from home and will take pride in showing their skill in using them and instructing others in their use. Every boy should provide himself with a hammer and jackknife, and a screw driver if possible. A few planes and saws may be used by all. The boys like to work from the illustration just as they have seen the builder do. In case illustrations are not available, the "stock required," "bill of material," drawings of the tool box, and general directions herewith given should be placed on the blackboard, so that all the boys can see them easily. The word "stock" and other terms should be explained to the boys and should be used constantly. This same method of procedure should be followed on all projects for this group. A prize may be offered for the best tool box made, and some member of the church will be glad to give as the prize a few useful tools which will fit well in the box. (See illustration of "Tool Box.")

Boat: Upon finishing the tool box the boys may make a boat. As in

the case of the tool box, the materials, drawings, and directions for the boat should be put on the blackboard. There may be boys in the class who know how to make a better boat, and they should be encouraged to do so. This would hold true of other modes of travel, especially the airplane, which many boys have been constructing in the last few years. (See illustration of "Boat.")

Airplane: The airplane is the most interesting mode of travel, and if the plans here given are carried out it may be used as a weather vane. Older boys may use wood for constructing it, while younger boys may prefer to use cardboard. Plans for both are shown on the illustration of "Airplane Weather Vane."

Elephant: Siam and India are linked up with the elephant, as well as Africa. Follow directions for coloring as given on plate. For a base refer to the course for younger boys and make base like those used on the cut-outs. Should the boy make two elephants, they may be used to form the post-card holder, taking the place of the plain ends, and cutting to size.

Post-card holder: This project may be dropped in case the elephant is made. If time permits, both elephant and post-card holder may be built. Connect up the holder with the idea of correspondence with other parts of the world. If possible, secure and show the class post cards of the lands visited.

Kites: All the boys are interested in kites and should be encouraged during the period in which kites are made to embody their own ideas in the making of different kinds. On the illustration entitled "Kites" are given plans for seven different kinds of kites. Boys who are not able to construct a kite of their own should be given a choice as to which of these they would like to make. The more skilled boys may make several kites during the week. A kite tournament may be held, and prizes awarded for the best kites of different kinds, for example, the best flyer, the highest flyer, the most beautiful, and so forth. Plans for conducting a kite tournament will be furnished you upon request from 306 Temple Court Building, Denver, Colorado. Bear in mind the fact that the Japanese boys have as one of their favorite sports that of kite-flying.

The speed with which these projects are produced will depend upon the ability of the boys. The following schedule is suggested, with variations according to the school:

First Week

Box to hold tools. Begin boat.

Second Week

Complete boat and airplane.

Third Week

Elephant or post-card holder. Paint preceding projects.

Fourth Week

Motor car and kites.

Fifth Week

Complete kites. Finish coloring and shellac all projects.

Alternative Course

Projects: Diary of trip, stamp collection, posters, and map-making. Materials needed: Two blank composition books for each child, one for stamps and the other for the "log book." Pictures selected from The National Geographic or other illustrated magazines, bearing on the lessons. Large sheets of heavy paper or cardboard, plain or colored. Scissors for trimming pictures, and paste and brushes for mounting. Crayons for coloring charts and maps. Maps to be found in the "Pen Pictures" of the Foreign Board, or the Annual Report of the Board of Foreign Missions, or a good atlas.

First Week

Start "log book." Write out a "passenger list" giving the names of other children in the group. Open stamp book by putting in first stamps of the United States. Organize a "Stamp Bourse" appointing a "referee" to decide prices of stamps, and values in exchange.

If proper care is exercised it may be well here or during one of the other weeks to have each boy write a letter to an "unknown friend" and to mail all to a missionary in the field to be handed to the children under his or her care.

Draw a map of the British Isles, also one of Europe, marking such places as Piedmont, Florence, Rome, Prague, and other points mentioned in the lessons. Prepare picture charts of Great Britain, Italy, and Central Europe.

Second Week

Distribute and exchange stamps and place them in books. Write up impressions in the log book. Prepare maps of Persia, Syria, and Africa, locating mission stations. Select pictures to illustrate life in these lands and make same into posters.

Third Week

Write up the log book. Exchange and place stamps of India, Siam, and China. Gather enough money to purchase some article or articles suggested for the mission field, and mail same to some missionary, to be given to his boys. Write to the Board of Foreign Missions for full information before undertaking this project. Outline and color maps of the countries visited this week. Make posters and mount pictures for exhibition.

Fourth Week

Write up log book. Stamps this week should be from China, Japan, and the Philippine Islands; posters and maps also of the same countries. Have the class prepare a chart of the advantages and disadvantages of being born in China, and compare this with another chart to be prepared on the advantages and disadvantages of being born in America.

Fifth Week

Complete stamp collection with stamps from Australia, the South Sea islands, South America, and Mexico. Prepare maps of South America and Mexico. Sum up on the fourth day the outstanding impressions the boys have gained in visiting other lands. Have them note in their log books their own obligations to other boys. Prepare a chart of pictures of Christ at work in other lands, emphasizing the medical, educational, agricultural, and evangelistic missions. Make ready for the exhibition and pageant.

Things to Do for Missionaries and Mission Stations

Since participation in some active service for missions is the best means of missionary education, and since all learning ought to be worked out into definite action, one of the outcomes most to be desired from this course is that the boys and girls shall undertake such personal service as they can render for foreign missions. Few things will do more toward the carrying out of the expressed aim of this course, "to expand the child's experience as a Christian in relationships to a wider world through understanding, sympathy, and mutual helpfulness."

This definite service may take the form of gifts prepared, packed, and sent to a missionary or mission station. Many groups have had a happy time in preparing a "Christmas box," and enthusiastic letters from the field have shown how helpful such gifts may be if proper care is taken in their preparation.

Write for Information

To avoid embarrassing mistakes and to be really helpful (for there are many peculiar conditions connected with the work in the various fields), leaders contemplating this work should write to the Board of Foreign Missions for exact information regarding name and address of missionary, the best gifts to send, directions for packing and shipping. The following suggestions are printed here as a general guide, adapted from the leaflet, "Things to Do," issued by the Board of Foreign Missions, of the Presbyterian Church in the U.S.A.

Send Early

Certain things should be remembered as the boxes are prepared. It takes a long time to reach most of the foreign mission stations. For packages to Africa, India, Persia, Philippines, Siam, South America, and Syria, allow three months for transit; to Chosen, China, Japan, Mexico, and Central America, allow two months.

If boxes are intended for the Christmas holidays, they should be sent in time for the gifts to be sorted for distribution among the boys and girls in the schools. Enclose in the boxes gay paper and ribbon for wrapping up the gifts, but do not tie up each gift, as it is necessary for the missionaries to see them in order to make a suitable distribution.

Pack Carefully

All packages should be firmly packed and carefully wrapped in strong paper, and tied with heavy cord. They must travel a long distance and will be frequently and roughly handled.

Address Clearly

The address must be plainly written or printed. In addition secure from your postmaster a foreign-post customhouse declaration. On it enter the contents of the packages and valuation of each article, giving the lowest value possible in order to save duty. Then tie this securely to your box. On every package write, "Gifts and not for sale," or "Of no commercial value."

Rate of Postage

There is parcel-post service to Africa, China, Chosen, India, Japan, Philippine Islands, and Siam. The rate is twelve cents per pound. The weight limit for parcel post is eleven pounds, except to the Philippines

where it is fifty pounds. For Africa and India there is an additional charge over the above rate called a "transit charge," which may be ascertained at the post office. In Siam a fee of about forty cents is charged for each package, regardless of size and amount of postage paid by senders. Post cards, scrapbooks, and printed matter such as books and Sunday-school lesson picture rolls may be mailed for one cent per two ounces, the limit of weight for each package being four pounds six, ounces. Packages of post cards should be labeled, "Used cards—no value." For Siam, post cards may be sent by book post, to avoid duty.

Duty Charges

Duty charges vary in the different foreign countries. Parcels valued under five dollars enter China duty free. Also in Japan and Chosen if the amount of postage added to the declared value of a package is less than five dollars there is often no duty charged. Duty in Japan is 45 per cent of the valuation; in India, 11 per cent to 30 per cent; in Syria, 10 per cent; and in Africa, 5 per cent. Usually there is no duty on books. It is in some cases wiser to send several packages rather than one large parcel.

The missionary to whom the box is addressed should be notified when it is ready for mailing. At the same time it is an act of kindness to include money to defray the duty charges. Ask the missionary also to write you if sufficient money has not been sent. Only in this way is the package a present, involving no expense to the one who receives it.

It should be remembered that these gifts cannot take the place of regular money contributions to mission work but must be regarded as extras.

What to Send

Because of these conditions and expenses, great care should be exercised in the choice of articles to be sent. Secondhand articles are seldom worth the postage needed to take them to their destination.

There are, however, so many things which are wanted and needed that we gladly list them, not only for the sake of the future donors whose interest will be increased, but also for the sake of the missionaries and the children in their schools who will be made happy by the gifts.

THINGS ACCEPTABLE IN ALL FOREIGN COUNTRIES

Picture Rolls and Picture Cards of the Sunday-school lessons.

Pictures which illustrate the life of Christ, customs in other lands; copies of famous paintings and worth-while pictures, portraits of noted

men, views of historical places, Perry prints, large or small, mounted or unmounted, to be used as wall decorations in kindergarten, schoolroom, dormitory, or home.

Post Cards, either new or old, carefully selected, showing people, animals, and gay flowers, rather than scenery. No so-called comic cards should be sent, as they are not understood, or any which would convey a wrong impression of American life. Paper should be pasted over any handwriting and a gay-colored thread may be added, by which to hang up the card.

Christmas and Easter Cards, those only which have pictures, not English messages alone. Easter cards with pictures of the cross are not wanted in Latin America.

Scrapbooks illustrating customs in various countries, pictures of cities, buildings, the homes we live in, beautiful streets, athletics in America, modes of travel. The pictures should be carefully chosen and carefully arranged. Hospitals prefer that each sheet be separate, thus making it easier for patients to hold them.

Small Picture Books with almost no printing and many pictures.

Good Books of travel, biography or fiction, classical or standard literature, for boys and girls who have learned to read English, as well as for the missionaries.

Magazines, either subscriptions to good magazines, or copies of current numbers sent regularly. The following are suggested: The Youth's Companion, St. Nicholas, The National Geographic, The Atlantic Monthly, John Martin's Book, The American Boy, Scientific American, Popular Mechanics, The Woman's Home Companion, The Ladies' Home Journal, Good Housekeeping, and others.

Games, such as checkers, dominoes, parchesi, and simple puzzles.

Kindergarten Supplies, rounded scissors, alphabets cut from cardboard.

Drawing Designs and carbon paper.

Victrola Records, well-chosen, good music. Some might be especially selected for the missionaries.

Christmas Tree Ornaments, unbreakable.

Lead Pencils with erasers attached, slate pencils, crayons, pens, erasers, pads of paper, small paint boxes.

Toothbrushes, tooth paste, cold cream.

Wash Cloths and soap.

Pins, hairpins, safety pins, of all kinds and sizes.

Yarns and Wool (bright colored), embroidery silks, thread of all kinds.

Crochet Hooks, knitting needles, tatting shuttles, patterns and materials.

Bags, large or small, empty or outfitted for sewing, of pretty materials.

Sewing Supplies, snaps, tape, tape measures, scissors, emery bags, thimbles, needles.

Unbreakable Toys, balls, tops, whistles, mouth organs, horns, marbles, balloons, knives.

Dolls, many inexpensive ones, of all sizes and varieties, preferably with dark hair, dressed in American style, also rag dolls to be stuffed, and paper dolls.

Handkerchiefs for adults and children, both plain and gayly colored.

Patches, no smaller than three inches square, carefully basted and ready for sewing.

New Cloth in lengths of two yards or more.

Special Requests for Foreign Countries

In addition to the gifts which are acceptable in all our foreign stations, there are other things which are especially welcome in the following countries:

For Africa—Black mammy dolls; simple children's dresses in gay colors.

For China—Inexpensive brooches and stockings for girls; socks for boys; towels.

For Chosen—Ribbons to be used for bookmarks.

For India—Plays; music; combs with large teeth; mirrors; plates and spoons; fans; ties; and socks for boys; dresses; aprons; cotton stockings; unbleached muslin petticoats and nightgowns; outing flannel dresses for girls.

For Japan—Colored paper dolls on cardboard; aprons.

For Mexico, Central and South America—Writing paper; new picture post cards; combs for boys and girls; collars for girls; subscriptions to magazines, especially the best ones in Spanish and English.

For Persia—In Mosul which is under British mandate, Sunday-school cards; lesson papers; "Forward," "Christian Endeavor World," not more than six months old.

For the Philippines—Sunday-school and Christian Endeavor supplies, not more than six months old; dresses, petticoats, and stockings for little girls; socks and ties for boys.

For Siam—Candles.

For Syria—Packages of seeds.

PART III

Supplemental

PART III

Supplemental

Lantern Slides

The Lantern Slide Department of the Board of Foreign Missions of the Presbyterian Church in the United States of America, 156 Fifth Avenue, New York City, has sets of splendid slides on many of the countries studied in our course. Write for announcement of slides available. The Keystone View Company, of Meadville, Pennsylvania, and of 35 South Dearborn Street, Chicago, Illinois, also have commercial sets for rental. For visualizing the world needs there is nothing better than skillful use of lantern slides. A weekly talk with the stereopticon will prove of value in presenting the life of other peoples to the school. The Board of Foreign Missions has some very attractive illustrated talks prepared especially for boys and girls.

Maps

In many of the lessons it is suggested that a map of a particular mission be prepared. This may be done in small or large size, depending on whether the map goes into the student's notebook or is to be used for display purposes. Small maps of Asia, 24″ x 24″, may be pasted on heavy cardboard, or even on basswood, and cut out with scissors or coping saw, so that the map may be turned into a puzzle to be put together. Maps showing Presbyterian stations may be found in the "Annual Report of the Board of Foreign Missions," or in the "Pen Pictures" of the different missions. These latter are on thin paper, and may, with the use of carbon paper, be transferred directly to the board or paper to be used. A complete set of these mission maps, 11″ x 14″, may be secured from the Board for twenty-five cents.

Curios

The Foreign Missions Library at 156 Fifth Avenue, New York, has a splendid collection of costumes and curios of different mission lands. These are for rental, and may be had by addressing the library at the address given. Other curios may be lent by the children themselves. In some homes there may be such articles as Chinese coins, or a small

shoe such as is worn by the women whose feet are bound, or a Japanese fan. In the use of these articles, bring out the fact of artistic appreciation and endeavor on the part of the people who made the articles.

Flags

Flags of the nations visited, made of colored paper or cloth, are good for exhibition purposes. A good encyclopedia will furnish a colored plate of the flags of the nations of the world. Make these flags sufficiently large to be used for decorative purposes in the schoolroom.

Service

To give expression to the desire of the children to help the other children of the world, allow them to decide the particular country they wish to serve. Then write to the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City, asking for some specific station to which the contributions of the children may be sent through the Board, or for information regarding any special project which children may assume in the interest of foreign missions.

Dramatization

The course closes with a pageant for Junior children. Other suggestions for dramatizations are to be found in "Dramatized Missionary Stories," by M. M. Russell, published by Doran. In addition the following "Animated Scenes," which have been used by the Board of Foreign Missions in various missionary exhibits, are offered. Where a school chooses to spend its time in other activities than handwork, these scenes, brief and to the point and requiring little drill, may be used to brighten the program.

I. ANIMATED SCENE FOR AFRICA

Characters and Costumes

A Medical Missionary—White duck or flannel trousers and soft light-colored or white shirt, tropical white cork hat. Should appear an athletic young man. Should have small satchel containing first-aid equipment.

African Chief—Curly, short-cropped, black wig, black stockings to above knees; arms and right shoulder bare and blackened; shabby garments draped from left shoulder over body to knee; carries long spear, a long stout stick with spear point.

SLAVE GIRL—Black, shaggy wig, muddy brown garment of cheap material, from shoulder to below knees. Arms bare and blackened. Hands bound together in front of body by heavy chain (get brass chain of about a dozen one-inch links, such as are used on electric droplights or chandelier). Black stockings and sandals.

SCENE: THE FOREST

Scene opens with medical missionary in central position on stage gazing out through the forest in the direction in which the African and his slave girl are to appear. The African chief enters, driving the slave girl in chains before him with his spear, and uttering commands to her to go on: "Ugh, ugh, go, go!" and pointing toward the doctor. The slave girl cringes before him and moves reluctantly and fearfully on. This action strikes the audience with surprise as African and slave girl make their way to the doctor.

Reaching the doctor, the African displays a supposedly wounded shoulder and arm and begs for treatment, by a grunt or two and pantomimic action. The doctor wraps the shoulder and arm with a bandage while saying the following: "I am a physician only of the body. I can make only your body well, but I can tell you of One who can heal both body and soul. Your soul is also sick. Don't you want to know about the great Doctor of the soul?" Here the African looks eager and with a grunt nods, "Yes." The doctor continues as he finishes binding the arm: "Well, the great Doctor is Jesus, who came to give the darkened souls of Africa healing and light."

Here the African looks at his bandaged shoulder, pats it in satisfaction, and in gratitude offers his slave girl to the doctor in payment, with the following action and words: Pulls her by the chained hands towards doctor, slaps her on shoulder with other hand and says, "Woman, slave, work—much big—hard work—for me—I give woman you, work for you." Doctor takes girl's hands in his and while unfastening the chain says: "Jesus sets all people free. In his religion there are no slaves. He came to preach 'liberty to the captives, and the opening of the prison to them that are bound'."

Here the slave girl falls on her knees and kisses the doctor's hand in gratitude.

CURTAIN

(Whole episode should take only about five minutes.)

II. ANIMATED SCENE FOR INDIA

CHARACTERS—Low-caste woman, holy man, caste women (two or three), high-caste woman, Indian Christian woman or American missionary.

PROPERTIES—Bundle tied up in sheet; a baby; a tree.

STAGE SET—A country road; tree to left of stage.

SCENE—Scene opens showing holy man sitting at prayer on ground, a few feet away from tree. He is barefooted, his head and face covered with ashes, two or three white chalk lines on his forehead, his body covered with yellow cloth. Perfectly still, with closed eyes and crossed legs he repeats over and over the names of his gods: "Rama, Krishna, Gan patti, blessed be thy name, O Rama! There is no god like unto thee!" A low-caste woman carrying a bundle on her head and a baby strapped on her left hip (use large doll for baby) enters with heavy footsteps.

Still carrying the bundle on her head she rests its weight against a tree and puts the baby on the ground. With both hands free she lowers the bundle to the ground. She sits under the tree and holding the baby in her arms sings an Indian lullaby. Presently she starts to go on, having once more strapped the baby to her hip. But she is unable to lift the bundle to her head.

Enter two caste women of whom she asks help. They refuse with disdain.

The high-caste woman enters. The woman with the baby approaches her and says, "O woman, please have mercy on me and help lift this bundle to my head!"

HIGH-CASTE WOMAN—"Why do you ask me, a high-caste woman?" (Turns and leaves her.) The low-caste woman approaches the holy man asking three times for help.

HOLY MAN—"Don't you see that I am a holy man engaged in worshiping God? I should be defiled if I touched your bundle. Go away."

She tries unsuccessfully to lift her bundle.

Enter the Indian Christian woman. Seeing the woman struggling with the bundle, she helps without being asked.

The woman gratefully thanks her and says: "Why, I asked all of these other people to help me and they harshly refused me. Here you offer to help me even without my asking you."

The Christian explains that we are in this world to help one another,

and that Jesus went about doing good, and that a really holy man is one who serves.

The scene closes with the Christian leading the woman off the stage and saying, "Come with me and I will read to you out of the Bible and tell you more about this wonderful Jesus." The holy man goes on loudly with his worship, undisturbed, as the curtain is drawn.

III. ANIMATED SCENE FOR KOREA

CHARACTERS—Blind devil doctor, attendant, two or three followers, sick man.

SCENE—Room of the sick man. The intent is to show the blind devil doctor of Korea at work.

In Korea it is a very common thing for the blind to take up the profession of "devil doctor." The Koreans regard blind men as possessing supernatural powers and as being able to combat in a mysterious way the influence of bad devils or spirits. The "spirit doctor" arrives with his attendant and two or three other followers, who announce his coming and presence with the beating of cymbals. They continue while he administers his treatment to the sick person who is lying on the platform when the curtain is drawn.

The "doctor" carries with him his "spirit" or "devil sticks" which are the most valuable part of his professional equipment. He approaches the side of the sick man, pounds on the floor very hard with his devil stick to make a big noise and attract the attention of his "good devil" who is supposed to be near him somewhere, to ward off the evil influences of the "bad devil" who is lurking about the sick man and causing his affliction.

Then the devil doctor calls or shouts out the question: "Where is my good devil? Is he here?"—pointing in one certain direction. At this point he places one end of the devil stick on the ground or floor so that the stick is in a vertical position.

If the devil doctor's good devil is in the direction he is pointing, the stick begins jumping up and down off the ground, which indicates that his good devil is found in that direction.

If the good devil is not over in that particular direction, the devil stick wigwags back and forth, the bottom end of the stick rocking on the floor, which indicates that his good devil is not there.

He continues this process, pointing in various directions until his good devil is located.

Then by the same questions and actions he locates the "bad devil" who is causing the patient to be sick. When both devils have been located, the devil doctor instructs his good devil to go after the bad devil and drive him away from the sick man.

Then the devil doctor's attendant, who carries a large basket with him, leaps after the bad devil which the good devil is chasing away from the patient, and catches him in his basket, holding him captive.

The doctor collects his fee after much dickering with the patient in an endeavor to squeeze out of him as much money as possible.

He then tells the patient he will now get well, and leaves with his attendant and other followers.

Of course the stick's jumping up and down and wigwagging is all faked by the doctor who keeps his hand on the stick and directs its maneuvers.

IV. ANIMATED SCENE FOR SIAM

CHARACTERS—Four Buddhist priests, "orchestra" of three or four men, spirit doctor (a monk), a sick girl, her mother, her grandmother, medical missionary.

COSTUMES—Four priests wear yellow, flowing robes, slippers, and flesh-colored skullcaps to simulate shaved heads. The robes are oblong pieces of cloth wide enough to reach from shoulders to ankles and long enough to cover hands when finger tips touch. The robe is simply thrown loosely around the body. Orchestra members wear short-sleeved tennis jackets tucked into bright-colored, baggy trousers made from an oblong piece of cloth forty inches wide and four yards long wrapped around and between legs, the end tucked in the back at the waist. One should beat a drum. A satisfactory substitute for a real bottle-shaped Siamese drum may be made by taking a child's drum and covering it with rough paper, the drumhead forming the base of the bottle. One man plays a pair of cymbals; the rest carry gongs.

The Spirit doctor is one of the priests.

The sick girl is dressed in Siamese skirt and waist, hair pulled back from her forehead and twisted in a knot at back of head.

Mother's dress is similar to daughter's, and appearance the same except for age.

Grandmother wears same dress as mother and daughter but shows great age.

Doctor is an American medical missionary, strong, athletic young man, dressed in white suit and tropical cork hat, if possible; carrying with him a satchel or grip containing his medical equipment and instruments.

STAGE PROPERTIES—Shrine, made of four sticks supporting slanting roof under which is a shelf for offerings.

Offerings: Bananas and bowls of rice; spirit strings; soft, heavy string; sofa pillow, comforter; drum, cymbals, gongs. (To be acted largely in pantomime.)

SCENE—Home of the sick girl. At back stage is a small table holding bananas and bowls of rice. Shrine is placed at side stage in plain view of audience. Bed—a comforter and pillow—on floor, center stage. Action starts with priests and orchestra (playing) marching past the stage and kneeling before shrine.

Curtain is drawn showing sick girl lying on the bed with pillow under her head. The mother is kneeling beside the girl, wringing her hands frantically, worrying about condition of her sick daughter. She seems at a loss to know what to do, but finally decides to call the Buddhist monks who also act as spirit doctors. She goes to side of stage and calls the Buddhist monks or priests who are at the shrine.

The priests go to the stage in procession. They are followed by the orchestra which is making considerable noise with the drums and cymbals. The priests mumble over the girl for a minute and then ask the mother for bananas and rice to appease the wrath of the evil spirit which is harming the girl. They then take the rice and bananas and in procession, followed by the orchestra they proceed to the spirit shrine.

The priests kneel before the shrine and bow frequently, going through a mumbled chant. Having completed this process of offering the rice and bananas which they leave at the shrine, the priests return with the orchestra in procession to the stage.

Here one of the priests or spirit doctors tries to cure the sick girl by wrapping her wrists with a large amount of loose cotton string and tying it in strong knots to bind the demons. These "spirit strings" are put on with much mumbling in the manner of a chant. In spite of this procedure the girl is no better. On the contrary she is worse. The mother is desperate, but suddenly she thinks of the American Christian medical missionary. She sends for him.

He comes in and tells the mother that the only way to get rid of these spirits is by believing in some one stronger than they are, that is Jesus,

and that they should take off the strings. The American missionary doctor takes off the spirit strings and throws them away, telling the mother that "these strings are no good." He then gives the girl a scientific modern medical examination using the stethoscope and other simple methods. The examination shows that the girl has a bad case of malaria, the fever to which every man, woman, and child in Siam is subject. The missionary gives the girl some quinine to offset this deadly disease and tells the mother that he will cure her daughter. He bows his head in a moment of prayer and then distributes Bibles which he carries with him, giving one to the mother and one to each of the monks and members of the orchestra who eagerly reach for them.

When the American doctor makes his examination and treats the sick girl in this scene, the Buddhist priests and their orchestra should bend over and watch every movement of the doctor with utter amazement and great curiosity, making signs among themselves and imitating with actions the processes which the doctor goes through, as they have never seen anything like this before in their lives.

The scene closes as the doctor distributes the Scriptures and then begins reading aloud some well-known passages.

BIBLIOGRAPHY

BIBLIOGRAPHY OF MATERIAL THAT MAY BE HELPFUL IN CONNECTION WITH THIS COURSE.

Primary Picture Story Series. Sets of six large pictures 9″x12″, accompanying charming stories to tell to children. M. E. M. ..... Each set, 50c
"Primary Picture Stories of India."
"Homes Around the World."
"Story Hour in a Persian Garden," Osborne.
"China," Kollock.

Picture Sheet Series. Each folder contains fifteen large pages of excellent pictures with brief explanatory notes. Printed on one side to increase usefulness for mounting, scrapbooks, etc. M. E. M. ..... Each, 25c
"Every Day in India," "India's Boys and Girls," "The Missionary at Work," "Africa," "Boys and Girls of Bible Lands," "Egypt and Modern Heroes of Bible Lands," "How We Travel," "Work Around the World," "The Armenians and Syrians," "Child Life of the World," "Chinese Snapshots," "Orientals in the United States," "The People of Japan."

Lantern Slides. Special short sets on various countries with interesting stories. Board of Foreign Missions.

Directions for Making an African Village, including picture cut-out. M. E. M. 25c

Picture Cut-Out Villages: "African Village," "Japanese Village." Milton Bradley, Each, 50c

Twins Travelogues: Korea, Japan, India. The Abingdon Press ..... Set, 50c

Wall Map of the World. 10x6 feet, printed in colors on cloth. Shows all Presbyterian stations. $5.00

Map of the World. 27x48 inches, in colors, showing all Presbyterian stations. Cloth, $1.00; heavy paper, 50c

Large Outline Map of the World. 27x48 inches. Paper. ..... Each, 25c

Small Outline Map of the World. 8x13 inches. Paper. ..... Dozen, 25c

Paper Maps. 8½x11 inches. Japan, Korea, China, India, the Near East, Africa, Latin America, Philippines. Show Presbyterian mission stations and outstanding facts. Each, 5c; a set, 25c

Annual Report of the Board of Foreign Missions.

"World Survey," Foreign Volume. Interchurch World Movement.

"Missionary Helps for Junior Leaders," Applegarth and Prescott. C. C. 15c

"Stories from Foreign Lands," Pierce and Northrop. Revell $1.25

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C. C.—Central Committee.

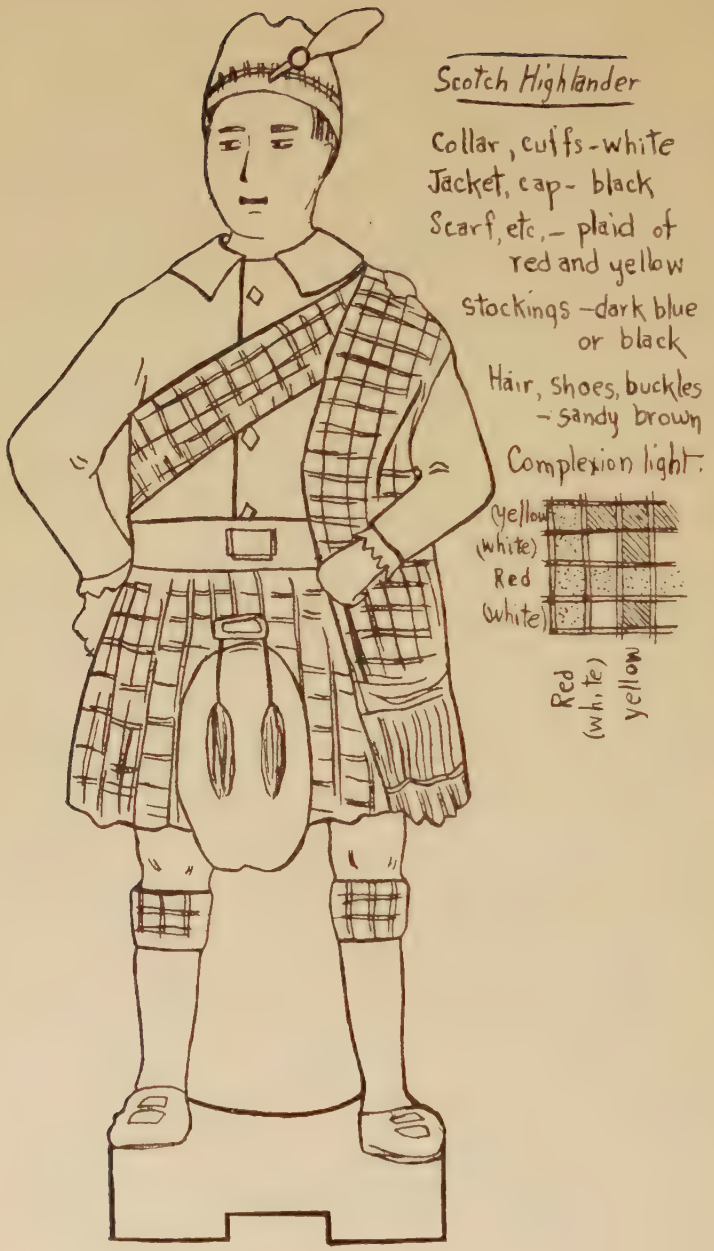
SLAV
WOMAN

Skirt (and stripe in sleeve) — red
Hair - black
Head scarf - blue
Stripes in apron - light blue or green.

MEXICAN
yellow stripe
red
green stripe
red
yellow stripe
red
green stripe
red stripe edged with black
Suit - white
Belt - green
Hat and shoes - yellowish-brown
Tie - red
Hair - black

KOREAN

Clothing - white
Hat, shoes, and fish } gray-ish
Complexion - yellowish
Legs bare.
Ground - greenish
Net - light yellowish


Scotch Highlander
Collar, cuffs - white
Jacket, cap - black
Scarf, etc, - plaid of red and yellow
stockings - dark blue or black
Hair, shoes, buckles - sandy brown
Complexion light.
(yellow)
(white)
Red
(white)
Red (white)
yellow

SIAMESE ELEPHANT

Body grayish-white.

Toes and eyes and mouth - pink

Tusks - white

Ground - green

PERSIAN

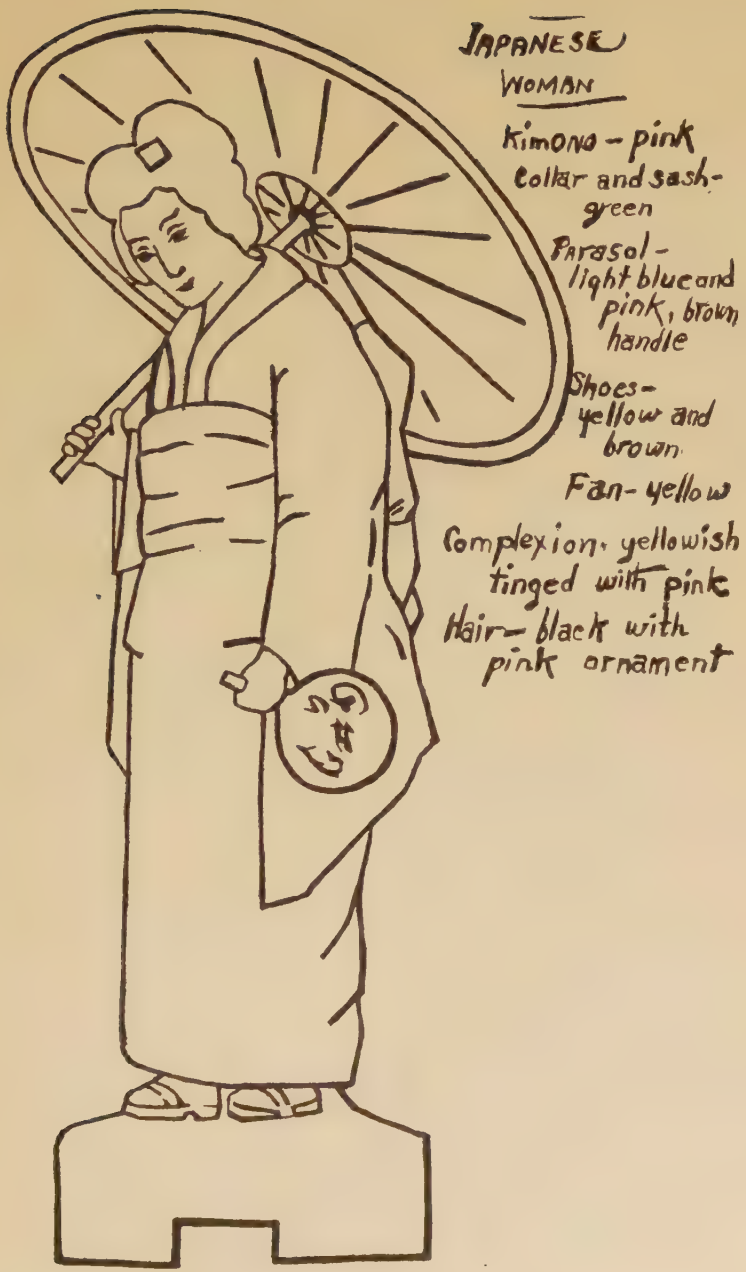
Hat - dark blue

Belt, trousers, shoes - white

Outer garment - light brown

Under garment - light blue

Complexion dark, hair black, legs bare.


JAPANESE WOMAN
Kimono – pink
collar and sash – green
Parasol – light blue and pink, brown handle
Shoes – yellow and brown
Fan – yellow
Complexion – yellowish tinged with pink
Hair – black with pink ornament

NEGRO CARRIER

Skin black except ears, cheeks and other marked spaces which are brown

Eyeballs white, lips red

Metal at wrists and ankles yellow

Basket - light yellow

Pack and contents of basket - brownish gray

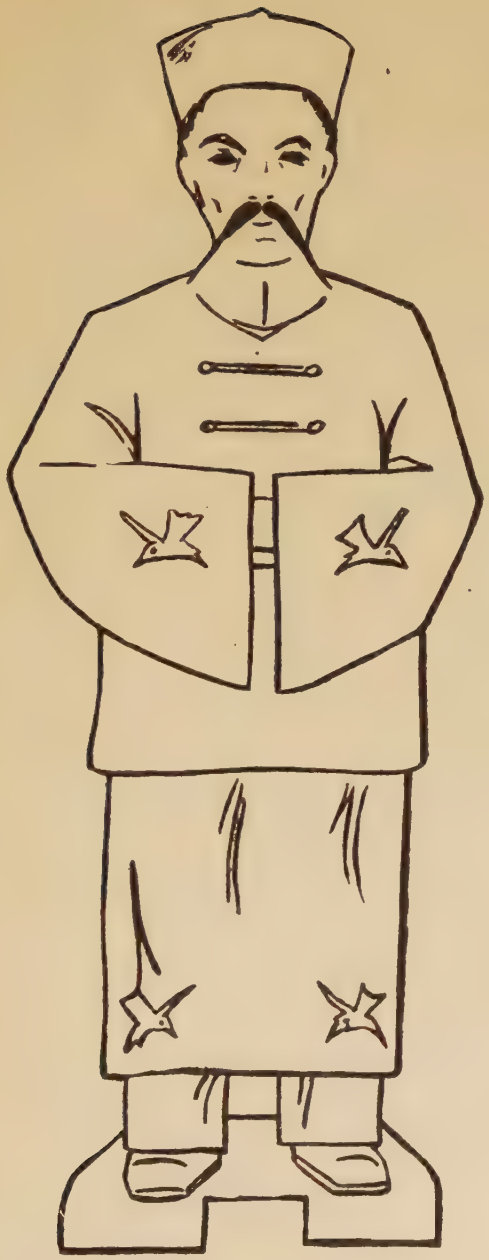
Strap and belt - tan

Loin cloth (and background) grayish white

HINDU WOMAN

Garments and head dress —
White with decoration on shoulder — orange
Arm band and bracelet — red
Parrot and background — green
Complexion moderately dark, hair black

ITALIAN
Shirt - yellowish brown
Sash - red
Cap and tie - red and white
Fruit - orange
Basket and socks - light green
Trousers and shoes - black
Dark olive face
black hair



CHINESE MANDARIN

Hat, lips, trousers - pink

Collar, skirt - light purple

Coat - light blue with white birds

Shoes - brown

Complexion - yellowish.

COLORS suggested.

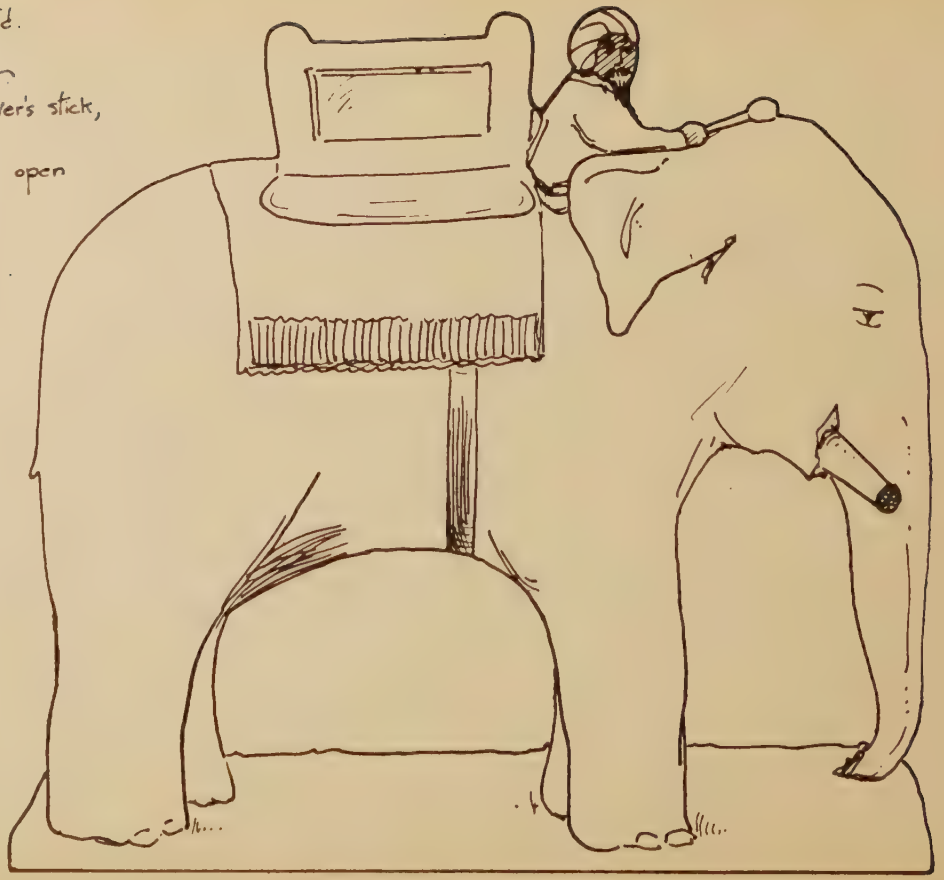
Elephant - dark gray

Blanket, tip of tusk, driver's stick, belt strap - red

Fringe of blanket, rider's open seat - yellows.

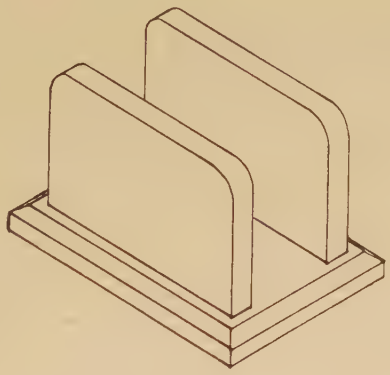
Driver's clothing is white, complexion light brown.

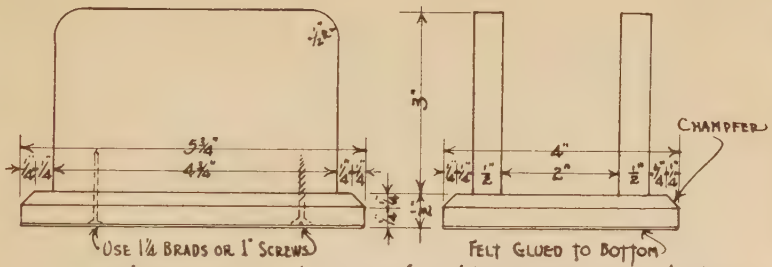
Ground may be light brown or green.



- POST CARD HOLDER -

BOYS CRAFT WORK FOR THE D.V.B.S. LESSONS
"INTO ALL THE WORLD."





Use ½" white pine for this project. After squaring up the base to correct dimensions gauge a line ¼" on edge and top with thumb gauge. Plane to line to form champfer. If screws are used bore holes for them and countersink for heads. Stain and varnish. Designs may be incised or painted on with enamel colors.

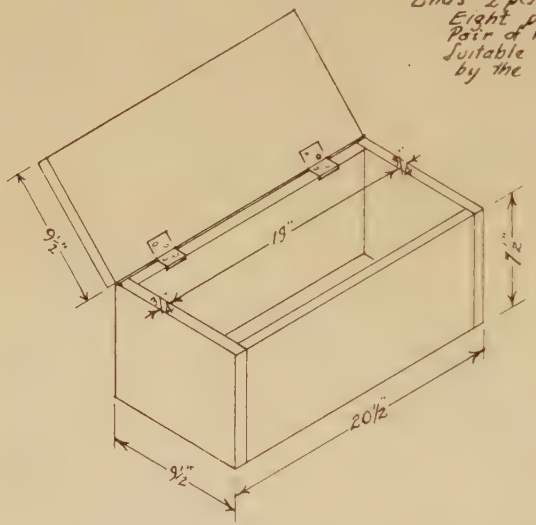
SUGGESTED END DESIGNS

- TOOL BOX -

BOYS CRAFT PROJECTS FOR DVBS LESSONS
"INTO ALL THE WORLD"

MATERIALS REQUIRED
STOCK: 5'-0" lin. ft 1x8" white pine
3'-6" lin ft 1"x10" " "
smooth both sides

BILL OF MATERIAL
top - 1 pc 3/4" x 9 1/2" x 20 1/2"
Bottom 1 pc 3/4 x 8" x 19
Sides 2 pcs. 3/4 x 7 1/2 x 19
Ends 2 pcs 3/4 x 7 1/2 x 9 1/2
Eight penny nails
Pair of hinges and screws
Suitable latch or lock chosen by the individual boy.



The "Stock" above is the lumber as it comes from the yard. One inch stock is in reality only 3/4" thick when planed on both sides. The 5'-0" piece of 1"x8" and the 3'-6" piece of 1"x10" are first to be planed accurately to 7 1/2" and 9 1/2" in width then after squaring one end with the block plane and testing with the tri-square measure off the lengths as called for in the "Bill of Material" allowing for width of saw cut and for squaring up each time a new length is to be measured and cut off.

Fasten first the sides onto the bottom then the ends onto the sides and bottom. Lastly fit the hinges to the top and then the side.

The box may be used by the boy for his tools at home or may be provided with divisions for nails and screws.

TOOLS REQUIRED: Rip saw, Cross cut saw, Tri-square, Hammer, Screw driver, Knife, Rule, Chisel, Nail set, Jack plane, Block plane

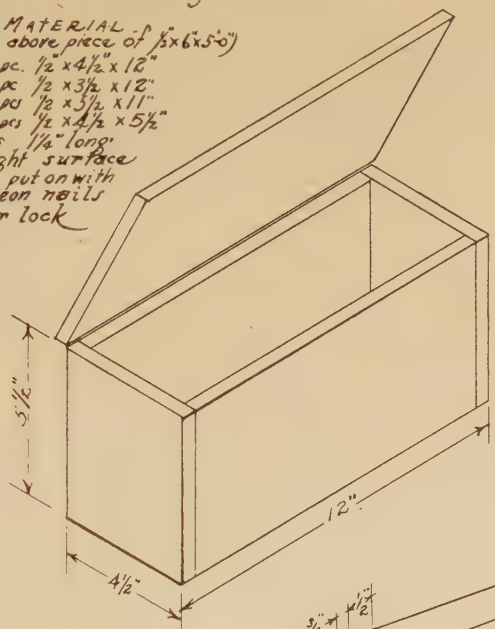
R.B.S.

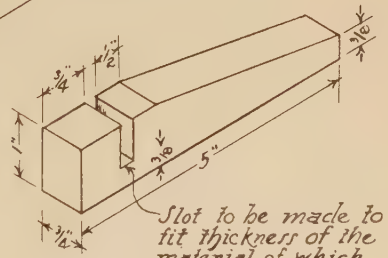
~ TOY BOX ~

BOYS CRAFT PROJECTS FOR D.V.B.S LESSONS
"INTO ALL THE WORLD"

MATERIALS REQUIRED FOR BOX.
1 piece ½"x6"x5'-0" white pine
Note: If material different in thickness is used, make proper allowance from dimensions in following list of material

BILL OF MATERIAL
(Cut from above piece of ½"x6"x5'-0")
Top 1 pc. ½"x4½"x12"
Bottom 1 pc ½"x3½"x12"
Sides 2 pcs ½"x3½"x11"
Ends 2 pcs ½"x4½"x5½"
30 Brads 1¼" long
1 pair light surface hinges put on with escutcheon nails
1 latch or lock





Slot to be made to fit thickness of the material of which figures are made.

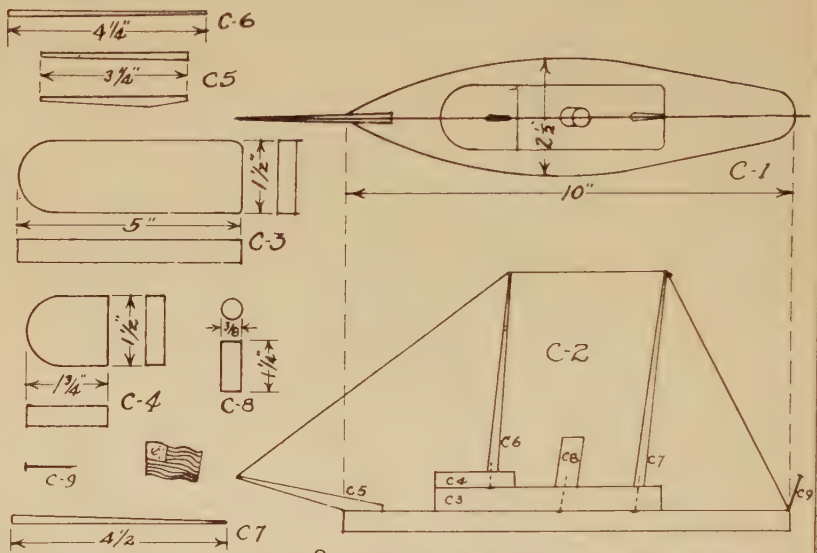
TOOLS REQUIRED in addition to work bench and vise:
Cross cut saw, Rip saw, Tri-square, Hammer, KNIFE, Ruler, Jack plane, Block plane

L. C. S.

~ BOAT ~

BOYS CRAFT PROJECTS FOR D.V.B.S. LESSONS "INTO ALL THE WORLD"

MATERIALS REQUIRED.
Bottom - 1 pc. pine 1/2" x 2 1/2" x 10"
Cabin - 1 pc. " 1/2" x 1 1/2" x 5"
Pilot House - 1 pc. " 1/2" x 1 1/2" x 1 3/4"
Sand paper
Brads - Two 1/2", One 1", Seven 3/4" long



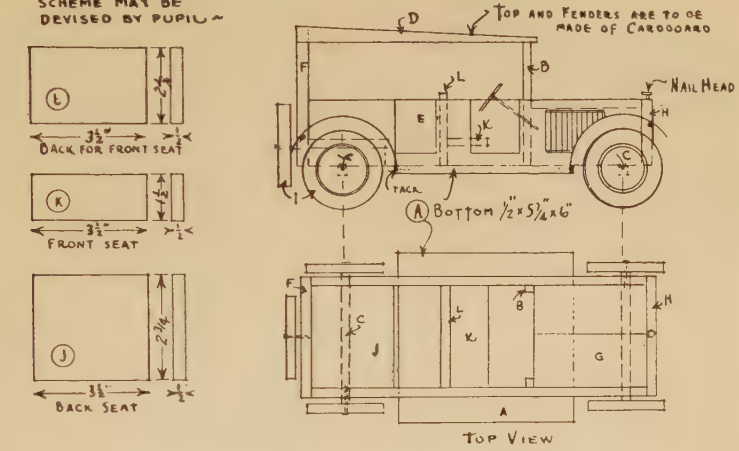
DIRECTIONS - On a piece of paper 2 1/2" by 10" draw outline of boat as shown in C1, cut out, fold in center lengthwise, and trim edges to match. Lay this pattern on piece of wood 1/2" x 2 1/2" x 10, draw outline and whittle to shape. Make paper pattern of cabin shown at C-3. Trace outline and cut from wood. Insert through the bottom of the cabin two 3/4" brads, extending up to hold the smoke stack and rear mast. Use the round end of pattern of cabin for pilot house. Trace and whittle out. Drive a 1/2" brad up through pilot house to hold the forward mast and secure the pilot house to the cabin with two 3/4 brads. Now fasten cabin to hull of boat by driving two brads through bottom of boat. Cut the ends of the smoke stack as in C-8 so that the stack will slope toward the stern. Whittle the two masts C-6 and C-7 and then place them and the stack in place. Make bowsprit as in C-5 and secure in place with two 1/2" brads. 1" brads are used as flag-staffs. Flags can be made of paper and colored with crayon. The wooden parts may be smoothed with sandpaper. For rigging place a piece of string in small cut at end of bow sprit, ends of masts and stern of boat. C-2 shows the finished model.

R. E. S.

MOTOR CAR

BOYS CRAFT WORK FOR D.V.B.S LESSONS
"INTO ALL THE WORLD"

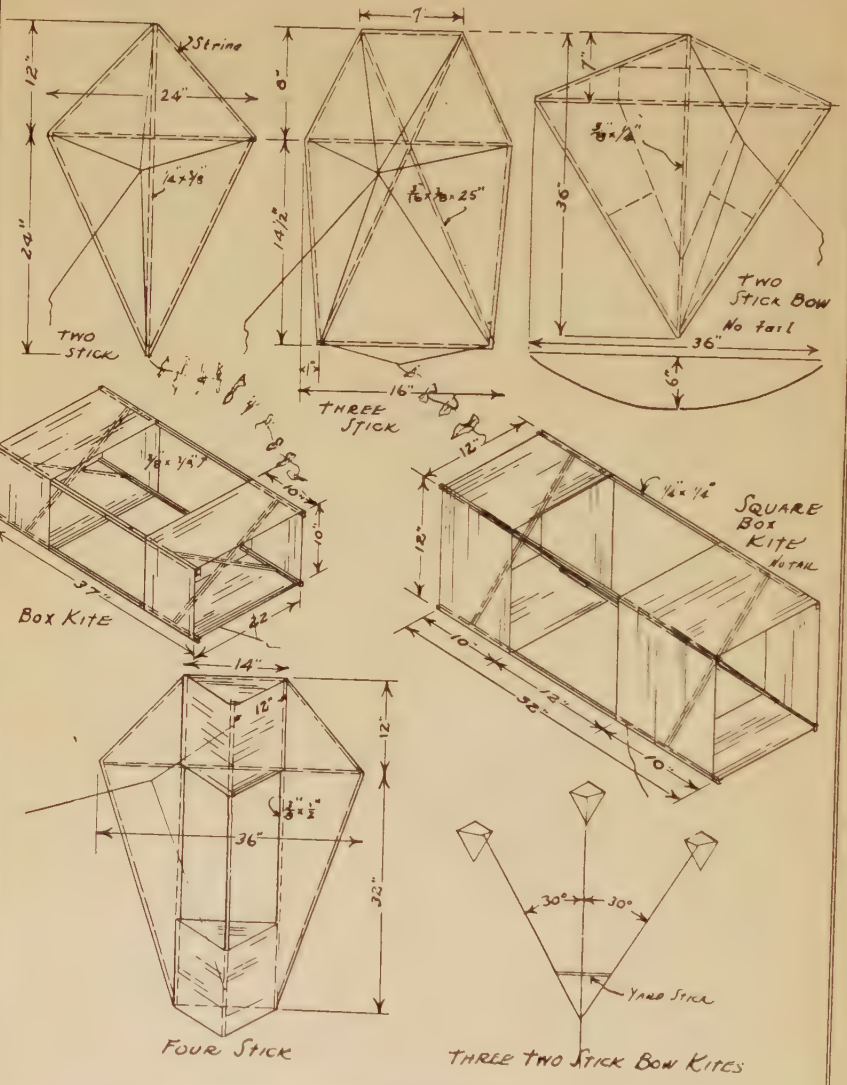
~Steering Wheel. Lamps and Color Scheme may be devised by pupil~



Scale ¼" = 1"

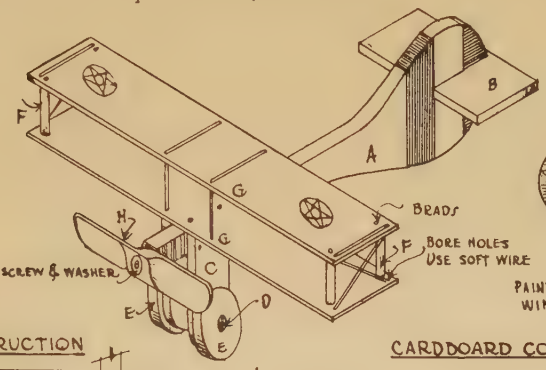
KITES

BOYS CRAFT WORK FOR D V B S LESSONS
"INTO ALL THE WORLD"

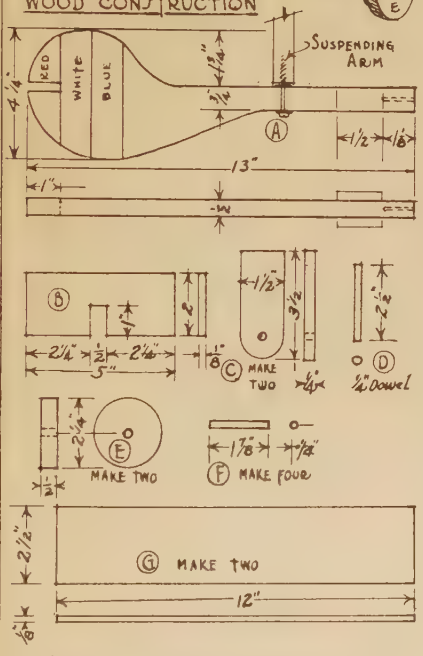


"AIRPLANE WEATHERVANE"

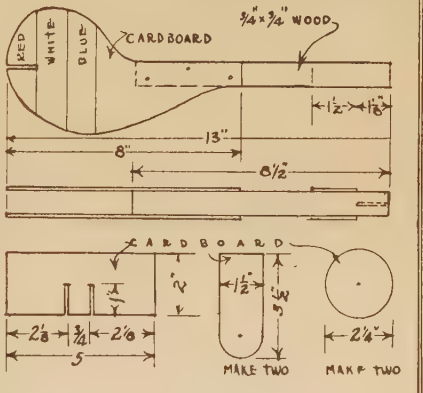
BOYS CRAFT WORK FOR THE D.V.B.S. LESSONS "INTO ALL THE WORLD"

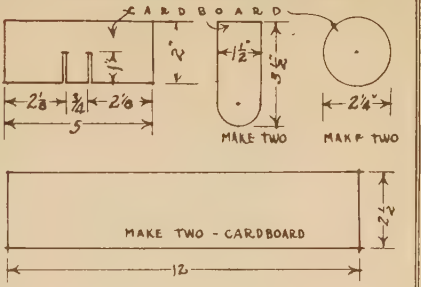


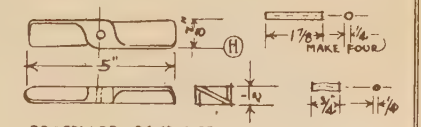
WOOD CONSTRUCTION



CARDBOARD CONSTRUCTION







PROPELLER SAME FOR EITHER CONSTRUCTION

Note: YOUNGER BOYS MAY MAKE THIS AREOPLANE USING HEAVY BRISTOL BOARD AS SHOWN FOR THE CARDBOARD CONSTRUCTION. IF PLANE IS TO BE USED AS A WEATHERVANE SUSPEND AT THE POINT OF BALANCE AS SUGGESTED IN "A" ABOVE.

SCALE ⅛" - 1"

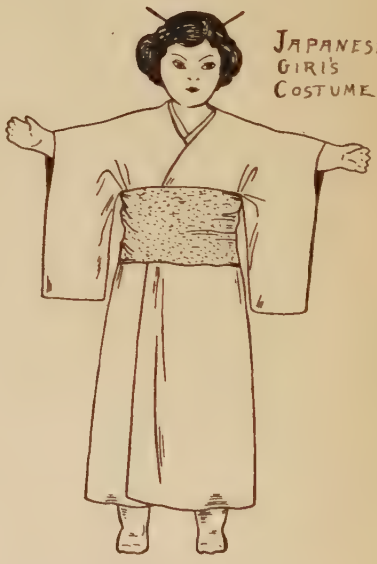
R.E.S.

PERSIAN GIRL'S COSTUME

JAPANESE GIRL'S COSTUME

BACK VIEW

SIAMESE GIRL'S COSTUME



JAPANESE GIRL'S COSTUME

FRONT VIEW

KOREAN
BOY'S
COSTUME

CHINESE
GIRL'S
COSTUME

LOW CASTE
INDIAN
BOY'S
COSTUME

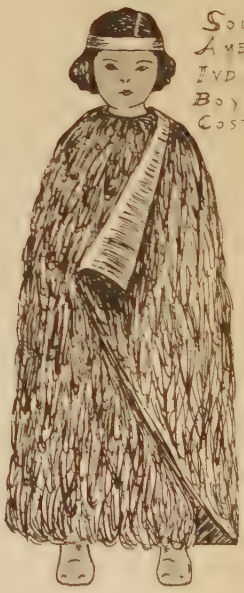
SYMBOLIC
COSTUME

SYMBOLIC COSTUME

HINDU GIRL'S COSTUME

CHINESE BOY'S COSTUME

AFRICAN GIRL'S COSTUME



SOUTH AMERICAN INDIAN BOY'S COSTUME

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Into all the world

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